

A FAITHFUL SERVANT, SAMT'ANDJIMBA (1816-1900)

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ABSTRACT

Samt'andjimba¹ (1816?-1900) was a Mangghuer (Tu). Originally a Tibetan Buddhist monk, he converted to Christianity, and spent much of his life in the company of Christian missionaries. The Lazarists, Gabet and Huc, who traveled across Mongolia, Western China, and Tibet made him famous. This biographical article provides details of Samt'andjimba's life and work.

KEYWORDS

Christianity in China, Huc and Gabet, Mangghuer, missionaries, Qinghai, Sanchuan, Tu

ORIGINAL TEXT

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ABBREVIATIONS

- AC, Apostolic Carmel
- ACM, *Annales de la Congr. de la Mission* (*Annals of the Congregation of the Mission*)
- CICM, Congregation of the Immaculate Heart of Mary
- CM, Congregation of the Mission (Vincentians or Lazarists)
- MCM, *Mémoires de la Congr. de la Mission* (*Memoirs of the Congregation of the Mission*)
- OC, Order of the Carmelites
- RR.MM, Reverend Missionaries
- RR.PP, Reverendus Pater, Reverend Père, Reverend Father (plural)
- VRP, Very Reverend Father

NOTES FROM THE TRANSLATOR AND EDITORS

Valère Rondelez was born in Roeselare, Belgium 29 December 1904 and died in Torhout, Belgium 12 August 1983. He studied philosophy (1925-1927) and theology (1927-1930), and was sent to China in 1931. He studied the Chinese language until 1932 and was then sent as a missionary to Xiwanzi,² where he stayed until 1943. He interned in Weixian and Beijing between 1943 and 1945. In 1946 he became the director of the CICM China Museum and the archivist of the CICM in Belgium (until 1971). Rondelez's best known work is his early history of the congregation called *Scheut, zo begon het* [*The Scheut Congregation: How it Began*]. His younger brother, Jozef Rondelez, also joined the CICM as a missionary (in 1932) and was later also sent to Xiwanzi.

¹ [Most likely from the Tibetan, Bsam gtan sbyin pa.]

² [Xiwanzi is in Zhangjiakou Municipality, northeast of the region's eponymous city, in Chongli County.]

Figure 1. Samt'andjimba (1816-1900)³



³ [We thank KADOC Documentation and Research Center for Religion, Culture, and Society <http://kadoc.kuleuven.be/eng/index.php>, which conserves the archives of the Belgian province of the CICM Missionaries, for providing a copy of this engraving.]

INTRODUCTION

In the writings of missionaries, one often encounters the name of one or another of their neophytes. One can guess the emotional gratitude that a missionary feels for a precious assistant or an experienced guide, and can imagine he is pleased in perpetuating the memory of a faithful man who, by his persevering courage and tireless dedication, allowed him to penetrate the unknown areas of his vast apostolate or to establish works of use to the Mission.

Samt'andjimba⁴ was one such faithful missionary servant. It is mainly the Lazarists, Gabet and Huc, famous travelers across Mongolia, Western China, the Kokonor region,⁵ and Tibet, who made him famous.

Being one of the first converts from Lamaism to Catholicism, he was involved in all the major events of the modern apostolate among Mongolians in the nineteenth century. He thrice accompanied missionaries in their perilous expeditions. Moreover, acting as courier of the Mission, camel driver across the desert, and catechist of the first Mongolian Christian communities, he supported priests and preached to Christians until the end of the last [nineteenth] century.

He is well entitled to the gratitude of the Mission. An original fellow, his name deserves to be retained by history. Here is the story of his life, reconstructed using documents that missionaries and explorers have left us.

NATIVE LAND AND FAMILY

It would prove difficult to produce a civil status certificate or even Samt'andjimba's extract from the Baptism Register. One single document tells us, "Jean-Baptiste Samt'andjimba, 1818-1900," with no other comment.⁶

In the story he gives of his childhood and adolescence, Samt'andjimba somewhere says that at the age of ten he was placed in a lamasery⁷ and, referring to his family, adds (in 1844), "I left them eighteen years ago,"⁸ which would make 1816 his year of birth. Prjévalski met him while passing through Mongolia in 1871, "He belongs to the Tangut and Mongolian races, and is aged fifty-five"⁹ ...

⁴ Authors spell his name inconsistently: we find, in Huc, CM (1925): Samdadchiemba; David, CM (1867): Sambdatchiemba; Bray,* CM: Samdatchiemba; de Deken (1952), CICM: Samdadchiubo; Bax,* CICM: Samtatchimba; Clerbaux,* CICM: Samdantchimba; Steenackers, CICM (1891): Samdantchimba or 'Sam'; Van Heken, CICM (1949): Samtandjimba (p45), Samt'anchimba (p57), Samt'andjimba (p61), and Santanchimba or Santanshimba in a manuscript; [Remi] Verlinden,* CICM: Sin tin timab; Rockhill 1891: San tan Chemda; de Rochechouart (1878): Shamba-shiemba; Prjevalski (1880) claims his real name to be Sengteng chimba; Braam,* CICM writes that he was commonly called San-ta. Planchet, CM, in his new edition of Huc's *Souvenirs [Memories]* (Huc I:39):

...Tibetan name of our camel driver. The actual representation of this Mongolian name is, apparently, Samt'anthjimba; Mr. Huc so popularized the name of his companion that I deem I should keep the spelling, albeit mistaken, of this new Friday.

Mostaert (1947), CICM, who, being a missionary in Mongolia, knew Sam's family members very well, writes 'Samt'andjimba'. In this article, except for citations, this last spelling has been adopted.

⁵ [Kokonor (Mtsho sgnon po, Qinghai Lake) is in contemporary Qinghai Province. Kokonor is also used to refer, in a vague way, to the region surrounding the lake.]

⁶ Van Hecken (1949:34).

⁷ Huc (1925:372).

⁸ Huc (1925:109).

⁹ Prjevalski (1880:80).

thus born in 1816, while Braam, CICM, says he often saw San-ta during the first years of his missionary life (1865-1896) and that he was close to eighty years old.¹⁰

Samt'andjimba's native land was the region of Sanchuan (Three Valleys),¹¹ in the province of Gansu,¹² southeast of the city of Nianbo,¹³ Xining Prefecture. It belonged to Qi Tusi¹⁴ of the Rgya hor¹⁵ Mongolian tribe. "The Rgya hor," writes Huc:

...speak a specific language, that is a mix of Mongolian, Chinese, and Eastern Tibetan. If we are to believe them, they are of Tartar origin... Although under the jurisdiction of the Emperor of China, they are immediately governed by a kind of hereditary sovereign who belongs to their tribe and bears the title of Tusi.¹⁶ In Gansu and on the borders of Sichuan Province, there exist several tribes that thus govern themselves following special laws. All have the title *tusi*, to which the name of their sovereign chief is added. Samdadchiemba belongs to Qi Tusi, tribe of the Rgya hor.¹⁷

Samt'andjimba adds himself that:

...in the West, the land of the Three Valleys is very renowned. My fellow countrymen regard life as being of little value. They never walk but armed with a large sabre or a matchlock gun. A man who has not killed anyone does not have the right to walk with his head high. One cannot say of him that he is a brave man.¹⁸

The missionaries-explorers' camel driver was a Mongolian of Gansu, some of whom descend directly from Genghis Khan;¹⁹ in Chinese, Samt'andjimba's clan is called "Qi" ...²⁰

His family most probably included his parents and their three sons. Samt'andjimba was the eldest. His mother and his brothers still lived in the Three Valleys region at the time the Lazarist missionaries' caravan passed there (1844). The priests' servant visited his family, whose economic situation seems to have been one of poverty bordering on misery.²¹

¹⁰ Note of November 1950.

¹¹ [Sanchuan is the location of Samt'andjimba's native Qijia Village, located in the south of contemporary Minhe Hui and Tu Autonomous County, Haidong Municipality, Qinghai Province.]

¹² [Refers, in part, to contemporary Gansu Province. However, during Samt'andjimba's lifetime the province also included significant portions of Qinghai Province, which did not become an independent administrative unit until 1928.]

¹³ [Now renamed Ledu, Nianbo is presently a district of Haidong Municipality, Qinghai Province. During Samt'andjimba's lifetime, many communities in Sanchuan were administered by and paid taxes to the central government via Ledu.]

¹⁴ [During Samt'andjimba's lifetime, *tusi* were local, hereditary leaders who administered generally non-Han populations in the frontier regions of the Empire. They were responsible for legal and other administrative duties relating to the population, and also collected taxes, corvée, and conscripts from the population.]

¹⁵ [This term combines the Tibetan terms *rgya* 'Chinese' and *hor* 'Eastern Mongol' and is used by Tibetans in the northeastern Tibetan cultural realm to refer to a number of non-Tibetan, non-Chinese populations.]

¹⁶ Note of Mostaert, CICM: "Tusi means: indigenous chief."

¹⁷ Huc (1925:372).

¹⁸ "I have killed no one, and this is, I believe, because I have not stayed long in my land of the Three Valleys" (Huc 1925:107, 109).

¹⁹ According to Mostaert and De Smedt (1933) in Van Hecken (1949:35): 'Rgya hor' means Mongol-farmer and also sinicised Mongol. It is by this sobriquet that the Ordos Mongolians of Boro Balghasun refer to Samt'andjimba's nephew (Boroldoi) and currently still to his great-great-nephew, Rashidjirgai. The word *tumbu* exists in Mongolian and means by extension 'the one who heads'. [Ordos is presently a municipality in the Inner Mongolia Autonomous Region. It lies north of both Shaanxi Province and the Ningxia Hui Autonomous Region.]

²⁰ We find Tschy-lama, K'i-lama, and Ts'y-lama. David (1867:75), "Sambdatchiembab (that the Chinese call Tschy-lama)" in Huc (1925:358).

²¹ Huc (1925:44-46, 62-64). Gabet had met a first cousin of Samt'andjimba at Sku 'bum Lamasery who spoke pure Tibetan wonderfully, wrote it with ease and had a great understanding of Buddhist books; moreover he was

SHABI AND LAMA

Samt'andjimba's youth and adolescence were spent outside his family home, far from his native land. Fortunately, he told his story to Huc and Gabet. This life of adventures eventually brought him towards conversion and Catholicism. Here is his autobiography:

At the age of ten, I was made to enter a great monastery.²² My master was an elderly, very harsh lama;²³ every day, he hit me with a rod, because I wasn't able to repeat the prayers he taught me. But no matter how much he beat me, it was no use; I never learned anything. Then he stopped forcing me to study, and I became responsible for fetching water and collecting dung. But this did not protect me from beatings. Eventually this life became unbearable, so one day I escaped, and ran in the direction of Tartary.

After walking randomly for a few days without knowing where I was going, I met a great lama who was on his way to Peking. I followed this large caravan and was employed to herd a flock of sheep that served as the troupe's food. There was no room for me in the tents, so I had to sleep out in the open. I fell asleep behind a group of rocks one day and when I woke up very late the next day, I found no one was left at the encampment. The caravan had gone and I was abandoned alone in the desert.

At that time, I was unable to distinguish the four directions. So I had to wander at random for a long time, until I came to a Tartar station. I lived in this way for three years, sometimes here, sometimes there, paying those who offered me hospitality by rendering them some minor services. At last I reached Peking. I immediately presented myself at the great Huangsi²⁴ Monastery, which is exclusively made up of Rgya hor and Tibetan Lamas. I was easily received there and, after my fellow countrymen joined forces to buy me a red scarf and a large hat, I was able to attend the recitation of prayers with the choir, and thus have my share of the alms distribution.²⁵

Our young lama was to stay there several years.

HIS CONVERSION

In the meantime, the Mongolia missionaries very much hoped to start the apostolate among Mongol tribes. Inspired by the encouragements of his Superior, Mouly,²⁶ and under his guidance, Gabet CM²⁷

familiar with several other idioms, such as Mongol, Xifan, Chinese, and Rgya hor; he stayed some time with the missionaries as language instructor. [Sku 'bum/ Ta'er si is located in present day Huangzhong County, Xining Municipality, Qinghai Province. Xifan may be used to refer to numerous peoples of the Sino-Tibetan border region and their languages.]

²² He does not give the name of the lamasery.

²³ Huc (1925:30), "Lama, in Tibetan, literally means doctor; the word is a synonym for Buddhist religious [figures]." He also (1925:296) notes:

The *shabi* or disciple-lama studies his prayer book whenever he likes... When comes the time of going to bed, he must go recite, in an imperturbable manner, the lesson that was assigned to him in the morning... If he fails to render an adequate account of the lesson, the most severe punishments make him feel his fault.

...The disciples that find themselves too mistreated sometimes take flight, going to seek adventures far from their lamasery...

²⁴ Huangsi, the Yellow Monastery, is twenty-five minutes north of Peking. It was erected on the grounds of an ancient temple of the Qing Dynasty, from 1631 to 1694. The Mongol princes and the Dalai Lama resided here when invited to visit the Emperor (Huc 1925:110).

²⁵ Huc (1925:110-111).

²⁶ [Joseph Martial Mouly (1807-1863).]

²⁷ Joseph Gabet (1808-1853) reached Mongolia on 6 March 1837.

set about discovering young Mongolians "that would be employed, after their conversion, to introduce the Faith in their country, where it does not yet count a single neophyte,"²⁸ or searching for a location to settle down, if possible, among the Mongol tribes. Already in 1837, he had met a young lama who had become catechumen, and was baptized in July 1838. Paul became the companion of the young Lazarist, and they managed to convert a second lama, who was baptized by the name of Pierre, probably at the beginning of the year 1840, and who, in 1854, was to become the first Mongol priest.²⁹

These two converts, full of zeal for the conversion of their fellow countrymen, accompanied their father in Faith in his numerous journeys across the steppe. Gabet conducted apostolic expeditions in Outer Mongolia (1838), Eastern Mongolia (1838, 1839, 1843, 1844), and in the area of the Blue City (Guisui-Suiyuan in 1842). Once the two lamas had been sufficiently instructed and the necessary doctrinal material had been composed in Mongolian, Gabet strongly wished to be accompanied by his converts and penetrate "into their [far-off] lands, and to form there a nucleus of entirely Mongolian Christianity."³⁰ Together, they took up studying the language and the doctrine. Mainly with Paul's help, Gabet – and later Huc³¹ – made great progress. Paul translated prayers and the Catechism of Trent [*Catechismus ex decreto Concilii Tridentini ad parochos Pii V jussu editus, Romae, 1566* (in-folio)], and:

...the better he came to know the Gospel, the more he congratulated himself with having embraced it and became impatient to communicate his happiness to others. Sometimes he eagerly informed himself whether there was not some famous lamasery on our way, to go disabuse his brothers and attack the demon on his throne; sometimes he would stop some lama traveler on the way to tell him about Jesus the Savior.³²

During his apostolic works, Paul, the ex-lama, went to Peking, probably for the needs of the Mission. It was in the autumn of 1842:

One day when Samt'andjimba (lama of the Hoang-Sse lamasery) was strolling in the streets of Peking, he met a few Christians who told him about their religion.

Paul came to know of this fortunate encounter, and by his neophyte zeal he managed to convince the young Samt'andjimba. The latter was touched by grace, became catechumen, and accompanied Paul to Xiwanzi, where his master, Gabet, was.³³ He thus became the third lama Gabet speaks of in his report to the Holy Father.³⁴

Jean-Baptiste – such was his Christian name – was good-natured and full of frankness and dedication.³⁵ After having been instructed and baptized³⁶ by Gabet, he decided to devote himself to the

²⁸ ACM, XIII:114-116.

²⁹ Pierre Feng in Chinese. His lama name was Gardi and his Mongol name is Tschinggeldjab. He entered the Macao seminary in 1840, and returned to Mongolia to receive his sacerdotal ordination (25 December 1854). He left Mongolia in 1866, and exercised his apostolate in the vicinity of Tianjin. He died in K'ingyunghsien on 11 July 1893.

³⁰ Report of Gabet, ACM. XIII:121, cited by Van Hecken, OC (1949:30).

³¹ Huc (1813-1860) arrived in Mongolia on 17 June 1841.

³² Letter of Gabet, 15 August 1838.

³³ Huc (1925:30).

³⁴ Huc (1925:30).

³⁵ Huc (1925:30).

³⁶ The exact date of his baptism is unknown. We do know that the missionaries made Paul do a catechumenate of close to one year (catechumen in July 1837, baptized on 19 July 1838); we can suppose that they did the same for Samt'andjimba; having become catechumen in the autumn 1842, he would have been baptized towards the end of

service of the missionaries.³⁷ It is during his apostolic journeys that Gabet continued to instruct his neophyte. Later, the latter would have the occasion to confess his faith in front of the Lhasa Resident, declaring with dignity:

...that he entered the religion of the Lord of Heaven because it is the only true one... How could I have thought that the great emperor banned a religion that orders to do good and avoid evil?... If I accompany them (the missionaries), it is to save my soul and not to earn money. My masters never let me lack rice or clothing; this is enough for me.³⁸

SERVING THE PRIESTS

At the beginning of 1843, Gabet received from Mouly – vicar apostolic and recently consecrated bishop on 25 July 1842 – the order to examine the limits of the new curacy of Mongolia. Jean-Baptiste and Paul were to accompany him to Eastern Mongolia. We find them again on 1 March 1843, right next to Sungchoutsoeitze. They continued their journeys and, in late 1843, went to Heishui (Black Waters), where Huc had been living since August 1843. Gabet writes, "I then asked Monseigneur for permission to go, at last, among the nomads and devote myself exclusively to preaching to the pagans."³⁹ His desires met the aspirations of Huc, who also wanted to work towards the ruin of Mongolian superstitions. In Heishui, he was already studying Tibetan and Mongolian and was living with the family of a rich Mongolian. They thus worked together on the composition of prayer and doctrinal books that had to be completed before they started the great apostolic enterprise among the Mongols.⁴⁰

Meanwhile, the letter from Mouly arrived, appointing Gabet head of the future mission and Huc procurator.⁴¹ The vicar apostolic further drew them a line of conduct that left them great freedom of movement:

You will go from tent to tent, from tribe to tribe, from monastery to monastery, until Providence makes you discover the place where it wants you to stop in order to begin.⁴²

Choices were limited for the missionaries who needed a guide for their journey. Pierre was busy with his studies at the seminary, Paul was held up in Xiwanzi by the Vicar Apostolic, as Mouly wanted to set up a school there for the Mongols and, before starting this noble work, Paul was keeping himself busy with the translation of the Gospels of Sundays and liturgical feasts.⁴³ Mouly insisted on obtaining the return of Pierre Feng so that he would accompany Gabet and Huc. He expressed his wish thrice in his letters to the director of the seminary because, he said, "In this time we do not so much need a priest to hear our confessions and administer the sacraments, as a good and zealous Christian, full of fervor for preaching, who will manage to open a door for the Gospel somewhere."⁴⁴ The prayers of the Vicar Apostolic were unfulfilled.

³⁷ 1843. This confirms what Huc (1925:30) writes about the preparations of their great expedition (August 1844): "a young lama, recently converted."

³⁸ Huc (1925:30).

³⁹ Huc (1925:282).

⁴⁰ ACM, XIII:160 in Van Hecken (1949:37).

⁴¹ Van Hecken (1949:38).

⁴² Letter of Mouly, in Gabet's report; ACM XIII:165.

⁴³ ACM, XIII:166.

⁴⁴ Van Oss (1947:65).

⁴⁵ Van Oss (1947:74).

The traveler missionaries did not want a Chinese guide or camel driver, and they were left with only one Mongol Christian. Hence Samt'andjimba was to become the two priests' only companion.

Given the antecedents of his youth and adolescence, such a journey towards his native land must have appealed to him. "The journey we had just accomplished was in complete harmony with his adventurous and wandering mood" ...and Huc adds that:

...it is easily understandable that this life of independence he led in the past had little polished the natural harshness of his character; his intelligence was entirely uncultivated, but in return, his muscular strength was inordinate, and he was not just a little proud of this quality, which he enjoyed parading.⁴⁵

Taste for adventures and familiarity with the customs of the steppe could be of some use during the expedition; moreover, they were going towards the Mongolians and would have to deal with lamas – types of men and tribes well-known to the camel driver.

On the other hand, Jean-Baptiste was illiterate and this young man "did not feel any kind of calling for intellectual things."⁴⁶ Unable to read or write, he would be of no help for the study of Buddhist books. He was, however, the man to have, as:

...at the first glance, it was easy to distinguish in him the features of what is commonly called the Mongolic race. A broad and insolently snubbed nose, a wide mouth split in a straight line, thick and prominent lips, a strongly tanned complexion... When his little eyes came out from under his long eyelids completely devoid of lashes, and that he looked at you knitting his brows, he inspired all at once feelings of both trust and fear.⁴⁷

Here he is as for his physical appearance.

And his character? Because it would be necessary to get on with him during this great hike across the steppe. "To tell the truth," writes Huc, "Samdadchiemba was not a pleasant young man. His rough, wild, at times insolent character, made him quite a bad travel companion."⁴⁸ The author of the *Memories*, however, adds that there was in him, "a core of honesty and dedication, which could well compensate, in our view, for the quirks of his nature."⁴⁹

The Qi lama was certainly not a man capable of appreciating the value of a scientific expedition, but as a neophyte, entirely devoted to the apostolate, he was in a position to contribute to the success of the enterprise. No family ties held him back and, as a single man, he had to worry neither about his house nor about his temporal affairs.⁵⁰

After these considerations, and especially after reading *Memories*, one would like to think that Huc is exaggerating when he writes that, "this young man was of no help to lead us across the deserts of Tartary; he knew this land no better than we did ourselves."⁵¹ During the great journey, the direction in which to go was not the only problem. There were also the thousand and one incidents or the numerous adventures in which one easily notes the genuine qualities of this rustic man.

⁴⁵ Huc (1925:44-45).

⁴⁶ Huc (1925:64).

⁴⁷ Huc (1925:45).

⁴⁸ Huc (1925:346).

⁴⁹ Huc (1925:346).

⁵⁰ Huc (1925:282).

⁵¹ Huc (1925:46).

THE DESERT CAMEL DRIVER

Here they are, ready to go. Jean-Baptiste received the razor from the missionaries and:

...an instant was enough to cut off the long braid that we had been growing since we left France. We arrayed ourselves in long yellow robes that were fastened at the right side by five golden buttons, and were bound at the waist by long red sashes. Over this robe, we put on red vests whose upper parts were lined with little purple collars. Yellow hats topped with red pompoms completed our new costumes.⁵²

The dress of the Tibetan lamas had been preferred over any other, "because it was in accordance with the clothes worn by the young neophyte, Samdadchiemba."⁵³

They left the Christian community of Majiazi on 10 September 1844:

Samdadchiemba, gravely placed on top of a black mule of stunted dimensions, opened the march, dragging behind him two camels loaded with our luggage. The two missionaries came following, Gabet and Huc, the first mounted on a large she-camel, the other riding a white horse. We left determined to abdicate our old wonts and to make Tartars of ourselves.⁵⁴

The journey of the three brave men would last over eighteen months, from September 1844 to March 1846, when they parted in the city of Lhasa.

It is not the journey, the purpose, or the result of the expedition that we are concerned with here,⁵⁵ but mainly with the camel driver Samt'andjimba. In his *Memories*, Huc often tells us about him and retained this or that detail, highlighting some of Jean-Baptiste's character traits. The study of a few scenes of their journey will allow us to discover in him the man of burden, full of frankness, the man of the righteous heart, devoted to serving the priests, and trembling with joy at the thought of the opportunity to see his native home and family again. With the help of Huc's notes, let us recall some episodes of this long expedition.

From the outset, Samt'andjimba appears as the man to handle board and lodging issues with the Chinese innkeepers. He never allows the missionaries to be cheated, or the price of food they are served to be exaggerated. Full of care for the camels and horses, he also takes to heart to provide the travelers with anything they could need during their stay in the steppe. At dangerous river crossings, he becomes even more devoted than usual. Huc even notes, after crossing the Bagha Ghol:

Our hearts were filled with emotion at the sight of the dedication of this young neophyte, whom for the sake of our interests, had readily plunged into the water, in a season when the cold was already quite harsh.⁵⁶

We know already that he likes parading his physical strength. He is even ready to fight. One day, they thought they might be under the threat of robbers! Samt'andjimba, frowning, asked, "What shall we do? Will we have to fight them? May we kill them? Does the Holy Church allow that?"

⁵² Huc (1925:43-44).

⁵³ Huc (1925:43). Huc (1925 I:30) says that Pierre Feng "recently converted to the Faith, and presently student of our seminary in Macao, gave me his long robe..."

⁵⁴ Huc (1925:39).

⁵⁵ Huc's *Souvenirs* [*Memories*] have known several editions and have been translated into different languages. The controversies about the expedition as well as the account of the latter are related in the Forward of Huc (1925). A rich documentation of the trip is Van Oss (1947).

⁵⁶ Huc (1925:273).

After the priests were reassured, they went to find the camel driver. "We found him busily sharpening, on the top of his leather boots, the Russian cutlass that he had bought in Dolonor."⁵⁷ The missionaries teased him by saying, "So you're acting brave, now that you know there are no thieves?"

He replied:

O my spiritual fathers, it is not so, one must always speak words of honesty. I do not deny that I have a very bad memory and have never been able to learn many prayers, but as for courage, I can proudly say I have just as much as another.⁵⁸

The uprightness of his character caused him to give an admirable profession of faith in front of the Chinese Regent of Lhasa. Before the interrogation, the missionaries exhort him, "Martyrdom will be a beautiful crowning achievement to our fatigues. After eighteen months of walking, to arrive in Heaven, what do you think of that, Samdadchiemba?"

"I have never been scared of death; if they ask me whether I am Christian, you will see if I tremble."

In fact, Huc notes that their neophyte spoke, "With dignity but most of all with a caution that we were little expecting."⁵⁹

He was the man of burden during the entire expedition. He told the Regent of Lhasa:

On my knees, standing or sitting, these positions are all more or less the same to me; a man of burden and fatigue such as me is not accustomed to comforts.⁶⁰

Jean-Baptiste may be somewhat exaggerating in his declaration made in front of this improvised tribunal. The missionaries describe him as a man who, in his leisure time, did not think much about looking for work. They would have liked him to have been a little more hardworking, especially when they had to stay in the same place for a relatively long time. At that time, while the priests were fully absorbed by their study, the camel driver spent his time wandering in the streets and drinking tea.⁶¹ Before the trip across Tibet, the combing of the camels served to procure an immense quantity of hair, and following the advice of a lama, they were making a good quantity of ropes they would be needing during their journey. However, Jean-Baptiste:

...contented himself with watching us work, and smiling from time to time. Half out of laziness, half out of vanity, he refrained from putting his shoulder to the wheel... and he did not understand how such cultivated people could lower themselves to the task of making ropes... The camel driver received a good reprimand and was cited the example of Saint Paul, who had not believed he was demeaning his dignity by working with his hands. No sooner had Samdadchiemba learnt that the apostle had been at the same time tanner and apostle, he abdicated his laziness and his pride... when we saw him at work, we were truly astonished. This fellow was a very distinguished trimming expert, and he had never told us... He took the general lead in rope-making.⁶²

⁵⁷ [Now in Inner Mongolia Autonomous Region.]

⁵⁸ Huc (1925:106). Later, he expressed regret at not having studied while he was in the lamasery (Huc 1925:371).

⁵⁹ Huc (1925:277-278).

⁶⁰ Huc (1925:281).

⁶¹ Huc (1925:64). The missionaries were seeking to withdraw their guide from lamentable idleness by sending him to herd the camels in a valley of Kokonor. This measure had the double advantage of "giving Samdadchiemba an occupation corresponding to his tastes, providing the camels with better and less expensive feeding."

⁶² Huc (1925:157).

When passing through Gansu Province, the missionaries witnessed another of their camel driver's character traits. As soon as he learned that the caravan was to pass less than two days away from the Three Valleys and from his home, he cried out:

I shall go see what is happening there... I shall go see whether my elderly mother is still there. If she is not dead, I will make her enter the Holy Church. As for my two brothers, I cannot answer for them.⁶³

Remember he had left his family close to eighteen years ago. In spite of this, he did not stop talking about the Three Valleys. Huc writes, "Although his character is hardly sentimental, he strongly longed to go see his native land again." The missionaries gave him eight days off, a large tip, and, for his appearance at home to be triumphant, he was allowed to take a camel. As had been agreed, on the eighth day, Samt'andjimba reappeared, accompanied by his younger brother. Right away, they offered gifts from the family to the missionaries. The latter immediately cut into the good bread, "and we had a delicious meal, as we had never savored such a tasty bread since our departure from France."⁶⁴

Jean-Baptiste told them about his family. His father had passed away long ago; his mother was blind and had not had the joy of seeing him. The young man that accompanied him, the second son, was the only support of the family and spent all his time cultivating a small field and keeping other people's cattle.

Samt'andjimba's costume – the missionaries noticed this at once – had been reduced to its simplest expression. He had given everything to his poor mother, even including his travel cloak. However, he did not want to stay in his home, as, "They hardly survive – where would they find food for me?"⁶⁵ The young brother left with considerable alms for the poor mother.

Before parting in Lhasa, the missionaries took advantage of his worthy sentiments of filial piety to advise Jean-Baptiste to go to the side of his mother to accomplish his duties of eldest son, to "instruct her of the mysteries of faith and to make her enjoy at her last hour the benefit of baptismal regeneration."⁶⁶ The Chinese Regent of Lhasa was full of kindness towards the camel driver and gave him quite a great sum for his journey. The missionaries added their contribution and he was thus able to decently go back to his paternal home.

At the time of parting, Huc felt the need to express his feelings of gratitude towards his companion:

As we parted from him, we experienced a profound grief that we felt all the more vividly that we would have never suspected having in the depth of our hearts such a profound attachment for this young man. But we had accomplished such a long and exhausting trip, we had endured together so many deprivations and suffered so many woes, that imperceptibly, as unbeknown to us, our existence had, so to say, become bound to his. The law of affinity, which unites men to one another, acts in the midst of sufferings, much more strongly than it does in a state of prosperity.⁶⁷

Samt'andjimba was not to forget his spiritual fathers either. Long after that, when questioned by missionaries or explorers about this great journey, "with the intention to wring contradictions out of him," never did anyone succeed in making him deny anything that Huc had written or said about what

⁶³ Huc (1925:372).

⁶⁴ Huc (1925:44-45).

⁶⁵ Huc (1925:47).

⁶⁶ Huc (1925:345-346).

⁶⁷ Huc (1925:346).

he had seen in Lhasa or on the way. "No one doubts that the Mongol speaks the truth. What interest would he have to defend the dead Huc, he whom lives with us, missionary."⁶⁸

The travelers had to part in Lhasa. The missionaries would return to Europe by the China road, while the camel driver would head north, to take once again, alone or in company of this or that Tibetan caravan, the perilous desert road. During his return to the Three Valleys, he would have the time to think over the recommendation of his spiritual fathers, "once you have closed your old mother's eyes, go back to live among the Christians."⁶⁹ He was to be faithful to it, and it can be said one of the results of this long voyage will have been to form for the Missionaries of Mongolia a faithful and devoted servant.

Jean-Baptiste was thirty years old when he crossed Tibet again to regain his native land. Did he see his mother again? Did he stay at her side for long? For what reason did he not stay in Gansu, where there were also Catholic priests? These questions all remain unanswered.

In the 1924 edition of Huc's *Memories*⁷⁰ we find the following note:

We have recently received news of Samdadchiemba. After staying in his homeland for over a year, he has returned to our missions of Mongolian Tartary, and is currently in the village of Xiwanzi, outside the Great Wall (1852).

From Xiwanzi, center of the missionary activity of the Lazarists, Huc could have received this news from his colleagues, with whom he was in correspondence.⁷¹

IN XIWANZI

The remainder of Samt'andjimba's life was to be spent in Mongolia, in different Christian communities where he was attached to the service of priests.

In Xiwanzi, the center of Mongolia's immense curacy,⁷² the priests of the Congregation of the Mission were to exercise their apostolate for a few more years. Their number was too limited to envisage new attempts among the Mongols. The great promoter of the Mongolian Missions, Mouly, had been transferred to Peking, and the missionaries were complaining of the small number of new colleagues that were arriving.⁷³ Mouly's successor, Daguin, would yet attempt to convert the family

⁶⁸ Huc (1925:8-9). Letter of de Deken, CICM, who met Jean-Baptiste in Santaohé, in the land of Ordos. De Deken was the travel companion of the Prince of Orléans and of Bonvalot (1889-1890). His journey is described in de Deken (1952).

⁶⁹ Huc (1925:346).

⁷⁰ Huc (1925:346). Huc stayed in the south after reaching Macao. After a short stay in the north, he returned to the south, where he embarked for France on 1 January 1852. Van Oss (1947:76).

⁷¹ Already before their arrival to Macao, the Holy See had entrusted the territories of Tibet to the Paris Society of Foreign Missions (*Société des Missions Etrangères de Paris*). There has been a sustained correspondence between the travelers and the ecclesiastic Superiors. After composing their reports, they were not granted permission to return to Tibet. Huc and Gabet went to Europe. Gabet died in Brazil on 3 March 1853, while Huc died in Paris on 25 March 1860.

⁷² Cf. our opuscule "La chrétienté de Siwantze" [The Christian Community of Xiwanzi], Tianjin, 1939, 144 p.

⁷³ Combelles,* CM writes in 1850:

The reason why we are not initiating the evangelization of nomads is that we are just enough to take care of the servants of the faith and to run the seminary; all our wishes are now directed towards the arrival of new colleagues.

members of Pierre Feng. Before the ordination of the ex-lama (1854), he was to spend quite a long period of time in the native land of the great seminarian. Did Samt'andjimba accompany the vicar apostolic to this region of Eastern Mongolia? This, we do not know. Except for the note of Huc, dated 1852, we only have a passage of Bray, who says:

We also have in Xiwanzi the famous Samdatchiemba, so well-known in Mr. Huc's writing. He is far from being a Cresus, and if one of those in Europe who laugh at him were to send him a few hundred strings of cash, he would happily give them in exchange for the ironical name Mr. Huc has made him.⁷⁴

This period of Jean-Baptiste's life, from his arrival to Xiwanzi before 1850, is quite obscure. An important event yet occurred in the ex-lama's life. Indeed, in Xiwanzi he married a local Christian.⁷⁵ The name of the young woman remains unknown, but the story, which says close to nothing about the remainder of the wife's life, reveals that Samt'andjimba did not have any children.⁷⁶ Subsequent events show, however, that this union did not in the least alter his taste for adventures and travels. Child of the steppe he would remain until the end of his life. This accounts for the facility with which he would always move along with the missionaries, to whom he remained very attached.

The missionaries from Scheut, to whom the curacy of Mongolia had been entrusted by the 1 September 1864 decree, reached Xiwanzi on 6 December 1865.⁷⁷ Samt'andjimba would have been among the crowd of Christians that greeted the new missionaries to the sound of Chinese music. "Upon our arrival," notes Vranckx, "we found him in Xiwanzi, and we attached him to the Mission in quality of courier" (David 1867 I:148). This may have been for a relatively short time, or perhaps he suspended his function already in 1866. Indeed, we find him in the company of Armand David, CM [1826-1900], French naturalist of renown, during an exploratory journey to Western Mongolia.⁷⁸ Samt'andjimba joined this missionary in Ershisanhao, central quarter of Xikouwei, occupied by the Lazarists until the autumn of 1866, when they withdrew entirely from Mongol territory. David had four companions:

ACM, XV:512-513 and ACM XVI (1851:51-52). Bray writes along the same lines on 28 March 1859. Dauguin, in a letter dated 4 October 1854, writes that their plans to initiate a mission among the Mongolians are failing one after the other (MCM, III:479).

⁷⁴ ACM., XXVIII:488, cited by Huc (1925:358).

⁷⁵ Van Hecken (1949:57).

⁷⁶ Note communicated by Mostaert, CICM, in Peking in August 1945. When Samt'andjimba left Xiwanzi to go help Verlinden in Sikouewai (1870) – see below – he left his wife in Xiwanzi. On 2 January 1872, he set out to bring her to Ershisanhao [literally, Number 23; most likely a relay station on a road]. Verlinden* writes about this:

Sin tin timba, in accordance with his dear better half's desires, sets out to go get her in Xiwanzi. ...He wishes to sell you his rooms and asks me to urge you to purchase them... I beg you to entrust an honest man to help Sin tin timba in the sale of his movable and immovable properties, otherwise he will once again be fooled, and, as you know, this man is under the Mission's responsibility.

⁷⁷ The departure of the first caravan of Scheut missionaries to Mongolia had to be delayed until August 1865 due to passport issues, as these documents were deemed necessary for foreign missionaries in China.

⁷⁸ Armand David,* CM (1826-1900), brought to China by Mouly in 1862:

...did his first excursion by foot, followed by the famous Samdatchiemba... This journey, completed between 13 March and 26 October 1866, in parts of Western Mongolia called Tumet, Oirat, Ordos, and Muuminggan, was used to study both the fauna and the flora, as well as the geology of these highlands.

Thomas OC, (1925) II:497. Van Hecken (1949) gives 1867 (57) and 1866 (44).

My fourth traveling companion arrived yesterday evening (i.e., 7 April). It is Sambatchiemba, who is to guide me across Mongolia; he is now some thirty years older⁷⁹ than at the time of the famous journey, but he is still full of vigor and would only be too pleased to experience new adventures. His nature is carefree, but frank and righteous, just as sincere as he is stubborn. He has nothing of the Chinese save the clothes, having left those of lama to make himself a Christian and live with his new coreligionists in Xiwanzi.⁸⁰

After this journey, which lasted several months (March-October 1866) and led the caravan to the regions of Western Mongolia, Jean-Baptiste returns to his home in Xiwanzi, where he probably resumed his duties as the Mission's courier.⁸¹ But his sojourn there would not be long. Indeed, the Scheut missionaries manifested, right from the start, extraordinary zeal and enthusiasm for the conversion of nomads.

The letters of [Theophil] Verbist, founder of the Scheut Congregation who led the first caravan to Mongolia, describe the fervor with which they aspired to start the apostolate among the Mongolians.⁸² The Founder's apostolic life was to prove too short to accomplish this firmly established will.⁸³ One of his successors, Bax,⁸⁴ pro-vicar and first vicar apostolic from Scheut in Mongolia, assisted by a group of pioneers, would work for the accomplishment of one of the Founder's most fervent wishes. The Scheutists were constantly to seek Samt'andjimba's good offices.

IN XIKOUWAI

With the exception of Samt'andjimba, the few thousand Christians in Mongolia were all Chinese.⁸⁵ They lived in the three districts of Eastern Mongolia, in the central district of Xiwanzi and in Xikouwai (in the western part) and until the outskirts of the city of Guisui-Suiyuan.⁸⁶ Scattered over a territory of 300 leagues, the missionaries would very soon be obliged to part and, upon the departure of the Lazarists, they would moreover need to take care of the Xikouwai (1866) region situated west of the city of Kalgan,⁸⁷ very near the border of the current provinces Chahar-Suiyuan.⁸⁸

⁷⁹ To be precise, one should read "some twenty years."

⁸⁰ David (1867:75).

⁸¹ Huc (1925:358), writes, "It seems that upon returning from his trip with David, he has settled definitively among the Mongols, in Ershisanhao." This appears to be inexact, as Verlinden had Samt'andjimba come to Ershisanhao to help him with the Mongolian apostolate.

⁸² In his letter dated 14 January 1866, among others, Verbist manifests his desire to preach to "actual Mongols," as soon as some missionaries come to assist him.

⁸³ Theophile Verbist (1823-1868) reached Mongolia on 6 December 1865. He died in Chengde on 23 February 1868. [Chengde/ Jehol is presently a municipality in Hebei Province, to the northeast of Kalgan/ Zhangjiakou and bordering Inner Mongolia Autonomous Region in the north.]

⁸⁴ [Jacques Bax (1825-1895).]

⁸⁵ Van Hecken (1949) gives the figure 6,282. Dieu (1931:17-18) gives the following figures: "for the district of Xiwanzi, about 2,700 Christians. For the western part, 1,300. And for the eastern part, 3,286." Pierre Feng left Mongolia with the Congregation of the Mission, to which he belonged. After the departure of Gabet and Huc, except for a few rare texts by Mouly, before 1846, we learn nothing more of the ex-lama Paul. Cf. Van Oss (1947:77).

⁸⁶ [Guisui-Suiyuan is presently known as Hohhot/ Huhehaote, the capital of Inner Mongolia Autonomous Region.]

⁸⁷ [Kalgan is presently called Zhangjiakou, which is a municipality in northwestern Hebei Province, bordering Inner Mongolia Autonomous Region.]

⁸⁸ [Chahar Province, part of present-day Inner Mongolia, existed from 1912-1936. Suiyuan was also a former province located in the contemporary Inner Mongolia Autonomous Region, centered in Hohhot (Huhehaote).]

The new director of the Xikouwai was [Remi] Verlinden (1830-1892).⁸⁹ Before coming to Mongolia, he had wanted to be a missionary in the Americas. From the outset, in Mongolia, he felt a strong sympathy for Mongols. He took into his service an old Chinese man who knew the Mongolian language very well. The conversions came quickly. Two women in Xiyingzi⁹⁰ had become catechumens and were baptized in 1868. Verlinden also baptized a Mongol family from Daihai⁹¹ on Easter 1869. One of the sons of this family was to enter the Xiwanzi seminary after July 1869. Verlinden writes:

If by any chance he was to have the joy of receiving the ordination, he would be of invaluable help to us for the conversion of his unfortunate fellow countrymen.⁹²

The future was very promising in Xikouwai. In 1869, there were already three Chinese priests and three Scheutists. They were serving four centers surrounded by many villages where Christians lived. Rutjes (1844-1896) writes, "Behind my house start the Mongolian prairies, where they (the Mongolians) set up their tents." The three Europeans took up the study of Mongolian language and were especially careful to maintain good relations with lamas in the area. They started building a big church in Xiyingzi, a small village situated on the great caravan road usually frequented by the nomads. In short, the pioneers were quickly overwhelmed with work and needed an assistant. To this end, Verlinden had Samt'andjimba come to Ershisanhao to assist him with the Mongolian apostolate.

It is during these years in particular that the Mongolian camel driver revealed himself to be a fervent catechist, an exemplary missionary-assistant – in a nutshell, a member of Catholic Action, as we conceive of them nowadays.

In fact, one of the means of apostolate used by Verlinden much resembles the Catholic Action of our times. I am referring to the Saint-François-Xavier Association, founded in Belgium by Van Caloen, whose center was Ste. Anne's Church, parish of Sts. Michel and Gudule in Brussels. Before leaving for Mongolia, Verlinden had been the director of this work in the parish of Molenbeek. He knew that the number of members in Belgium reached 50,000 and he had the opportunity to judge the results of the association's activity during his apostolate in the archdiocese of Malines. As early as the end of 1869, he told his neophytes about the association, and requested its canonical erection for all the men and women in the Mongolia curacy, "The main objective of the Congregation in China will be to work towards the conversion of pagans and to provide the holy baptism to their dying children."⁹³ On 20 March 1869, the fervent missionary wrote to Van Caloen:

The Chinese Christians, pusillanimous by nature, had until now shied away from speaking of religion in the presence of pagans, which is quite forgivable, as a matter of fact, to these unfortunate people, who have been moaning for centuries under the iron birch of the persecutors. Since they enrolled under the banner of the great apostle of the Orient, the zeal of souls has suddenly seized their hearts. Far from hiding, they campaign even in public squares, and the benediction of God obviously favors their efforts.⁹⁴

⁸⁹ After very hard years in the Missions of Ordos, he left Mongolia in January 1879.

⁹⁰ Xiyingzi, not far from the Christian community of Nanhaochan. In Mongolian, Khadan Khanchuu [Rock Sleeve (*xadan* 'rock' + *xancuu* 'sleeve')].

⁹¹ [Daihai is located in the contemporary Inner Mongolia Autonomous Region.]

⁹² David (1867 I:135).

⁹³ David (1867 I:125). About this Association, see also the same book, 124-126, 126-129, 133-137, 183... The decree of consecration of the Saint-François-Xavier Association is kept in the Xiwanzi archives, dated from Rome, "sub annulo Piscatoris die XXVII Martii MDCCCXXIV."

⁹⁴ David 1867 I:126.

And he cites, to bolster his argument, a few beautiful examples of the apostolic zeal of the lay people.

Jean-Baptiste was enrolled in this association and became one of its most courageous members.⁹⁵ His zeal, however, was oriented mostly towards his fellow countrymen, those who lived in the area, first, and later those whose bodily or spiritual misery he came to know of.

He was meanwhile presented with a new undertaking:

One day, Samt'andjimba came to inform the missionaries that a Mongol tribe from the West had been pillaged by the Hui (Muslims). Tents, food supplies, herds, everything had been taken away, and these unfortunate people were wandering aimlessly in the most dreadful misery. We asked Samdadchiemba... if he would go look for these poor people and bring them to us. The same day, he set out across the desert...⁹⁶

...to Daihai Guihuacheng where were the refugees from Ordos.⁹⁷ De Vos writes:

The good old man, being entrusted with such an honorable mission, felt the strength of old times come back to him... The Good Lord guided his steps and blessed his charitable efforts.

This journey took place in the summer of 1870.⁹⁸

Great was the joy of the missionaries when they saw Samt'andjimba come back a few weeks later, with a real colony of Mongols! The missionaries established them on a piece of land that belonged to the Mission, in Yaotzekeou, in the vicinity of Chorji Lamasery, eighteen kilometers from Xiyingzi, and gave them Samt'andjimba as leader and catechist. There was an erudite lama, well versed in Tibetan and Mongolian languages, two whole families, and a young orphan girl. Verlinden decided to settle his catechumens in an exclusively Mongolian village and to build a little church for them. He thus assembled in Yaotzekeou three families of migrants from Ordos and two families of converts from the neighboring areas. He gave them tents to live in, and to secure their livelihoods, gave them a small herd of cows.⁹⁹

They did not like this sedentary life so much. Indeed, several of these Mongolians aspired to return to their homes in the Ordos. Their departure rekindled Verlinden and De Vos' desire to travel

⁹⁵ David 1867 I:184.

⁹⁶ David 1867 I:184.

⁹⁷ Van Hecken (1949:57).

⁹⁸ Van Hecken (1949:57).

⁹⁹ Van Hecken (1949:57-60). De Rochechouart (1878) writes:

Shamba-shiemba, who nowadays assumes the duties of catechist... preaching the benefits of Catholicism and attempting to train the neophytes, has especially taken charge of the Mongols, whose language and customs he knows.

The orphan Sonomtchitchik, whose story is described in Van Hacken (1949:58-59), was to become the wife of Samt'andjimba's brother, named Boro. The latter also lived under the tent in Yaotzekeou. He later left with his wife in the direction of the Dzungar kingdom, where he still lived in 1874-1875, close to Bagha Ejen. The missionaries moved the Chinese and Mongolian Christians westwards during the 1877-1878 famine, to the region of Boro Balghasun and Santaohé. Currently, Samt'andjimba's nephew and great great nephew still live in the Christian community of Boro Balghasun. On this topic Van Hacken, (1949:35, 60, 67, 103). The story does not tell us when Samt'andjimba's brother came to Mongolia. In Huc (1925:47), about the visit that the camel driver paid to the Three Valleys in 1844: "Samdadchiemba later attracted his family to the Ordos, where they converted [to Christianity]. His nephews lived comfortably in the little Christian community of Boro Balghasun."

Van Hecken (nd:14), writes that Sam had brought his brother Boro, a lama, to Xiwanzi where he had been instructed and baptized.

towards those regions. In 1873, Verlinden eventually formally sought permission to leave with De Vos in order to establish a mission among the Mongols of Kokonor, because, according to a converted Mongol who had recently come back from those regions:

...the Muslims destroyed and took everything there, the lamaseries have been burnt down. The people and the king are in dire misery, and since their gods and lamas have failed to protect them against their enemies, they do not believe in anything anymore. May God make this terrain fertile for the new seeds.¹⁰⁰

TOWARDS THE ORDOS

After his beginnings in the apostolate, a task that he had accomplished to the great satisfaction of the missionaries, there was no doubt that Samt'andjimba was to be the travelers' guide. Bax, pro-vicar of Mongolia, fully supported the project and was very willing to make exceptional financial sacrifices to ensure its success.

The pro-vicar records, in his notebook:

On 6 February 1874, RR Verlinden and De Vos left. It was a touching expedition. They did not know where to go, but were accompanied by three Mongols, of which two were already Christians. The first Samt'andjimba, the one who had accompanied RR.MM. Huc and Gabet in their journey to Tibet. The second was a recent convert, and the third, a catechumen named Dongrob.¹⁰¹ They left from Ershisanhao. The missionaries were riding horses, the Mongols were leading eight camels, loaded with the tent, the altar and the belongings of the missionaries, who were taking 500 taels as travel stipend. The rest of the expedition had cost just about as much.¹⁰²

In a letter to the Superior General of Scheut, he writes:

Never will I forget the solemn, awe-inspiring, moment, when these dear colleagues took to the road... Four Mongols were leading them.¹⁰³ First came Samdadchiemba, who, despite the horrible deprivations he suffered when he crossed the whole of Tartary... happily volunteered to serve as a guide for our missionaries... ¹⁰⁴ Let's pray God blesses this expedition, that is done solely for his glory and for the salvation of souls.¹⁰⁵

¹⁰⁰ Van Hecken (1949:67-67). Letter from Verlinden from late 1873 or early 1874.

¹⁰¹ [This is a Mongolian rendering of the Tibetan name Don 'grub.]

¹⁰² Personal notes of Bax, kept in the Xiwanzi archives.

¹⁰³ In his notes, he says 'three'. Van Hecken (1949:73), drawing from a letter of Verlinden (25 April 1874), gives the names of the Mongolians: Dongrob, Sat'andjimba, and Bayar from Dzungar.

¹⁰⁴ The Russian explorer, Prjévalski, went through Ershisanhao in 1871, and asked to have Samt'andjimba as his guide. Prjévalski (1880:80) writes that he refused to accompany him to Tibet, "taking as excuse the advancement of his age." Huc (1925:359), adds, "...it is as though this faithful servant had foreseen the unjustified attacks of this explorer against his spiritual father." About these attacks, see the same book, Huc (1925:7-8). It is also possible that Tibet scared our guide, or, even better, that he was busy at that time with the first nucleus of Mongolian Christianity in Yaotzekeou. At any rate, three years later, he eagerly volunteered to be the missionaries' guide. Nothing is said about Samt'andjimba's wife, who was in Xikouwai as of 1872.

¹⁰⁵ David 1867 II:78. Mostaert, OC, pVI:

The Ordos make up the confederation of the Great Temple, that comprises the following seven banners: Wang, Dalad, Dzungar, Otog, Khangin, Üüshin, Jasag. The first three compose the left wing, and the latter four the right wing. In addition to the Mongolians belonging to these seven banners, the Dalad, who are responsible for the cult of Genghis Khan, also belong to the Ordos... The territory of the confederation of the Great Temple is part of the province of Suiyuan. It borders the provinces of Shanxi, Shaanxi, and Ningxia. Its

The region of the Ordos, passing through the Heoupa, Guihuacheng, and the Yellow River, was not unknown to our experienced guide. He was taking this road for the fourth time, although each time it had been in quite different circumstances. This time, he would not return towards Xiwanzi. He would stay in the Ordos, engaged in different Christian communities until the end of his life.

The caravan was advancing slowly. They paid visits to the kings of Dzungar¹⁰⁶ and Üüshin, and went as far as the Chinese city of Ningt'iaolang, close to the Great Wall. After a few days:

...they reached a very long valley, five to six kilometers wide, and bordered by high sandy hills. This plain was called Tch'eng tch'ouan because in its middle rose the ruins of the ancient city of Hengtou, that the Mongols called Boro Balghasun.¹⁰⁷

They stopped fifty *li* from Ningt'iaoliang. Their food supplies were exhausted, and they sent Samt'andjimba to purchase flour and millet.

Imagine! Samt'andjimba came back the next evening, with cakes and good news! Had he not found flour or millet? He had found much better still, and for this reason, the spiritual fathers had to have some cakes. The catechist had indeed met several Christian families. They were the survivors of the 27 January 1868 massacre, who had fled before the city was taken by Muslims.

Samt'andjimba had not only looked for food. As a good scout, he had also found the first Christians, who, the following day (11 April),¹⁰⁸ "informed of the arrival of the missionaries by Samt'andjimba, were coming to greet the 'shenfu'¹⁰⁹ from the West."¹¹⁰

IN THE CHRISTIAN COMMUNITIES OF THE ORDOS

Verlinden and De Vos decided not to push further, as they feared they might be encroaching upon the territory of other missionaries or getting too far away from their base. They stayed in the vicinity of Ningt'iaoliang and tried to radiate from there towards the different kingdoms of the Ordos.

The difficult beginnings of the Western Mongolia Mission¹¹¹ will interest us here only for the role played by our Jean-Baptiste Samt'andjimba.

It is not risky to suppose that he was the missionaries' travel companion when they visited the King of Otog. In 1874, at the time of the first persecution in the kingdom of Üüshin, Verlinden sent Samt'andjimba to the mandarin, saying that by preventing the Mongols from hearing the doctrine, he

borders on the eastern and southern sides are the Yellow River with, however, a part of the territory spreading beyond this river on the northeast and northwest.

[Pegg (2001:26) writes that, "the Dalad (freed-men) [are] hereditary custodians of shrines housing relics, manuscripts, ritual texts, and other precious items related to Chinggis Kahn." According to the same author, another Dalad group live in northwest Mongolia.]

¹⁰⁶ [Dzungar/ Jüünghar/ Zungar/ Jungar is a generic term, synonymous with Oirat, referring collectively to the Western Mongols.]

¹⁰⁷ Van Hecken (1949:78). [Boro Balghasan literally means 'Gray Town'.]

¹⁰⁸ David 1867 II:158. Van Hecken (1949:78) OC indicates that the meeting between the missionaries and the Christians occurred on 12 April.

¹⁰⁹ [Catholic missionary, abbot.]

¹¹⁰ David (1867 II:158).

¹¹¹ The curacy of southwestern Mongolia was established in December 1883; de Vos [Alphonse de Vos, CICM 1883-1889] was the first vicar apostolic (21 July 1888).

was violating the Emperor's decree.¹¹² The faithful servant appears to be an invaluable assistant to Verlinden and remained attached to the service of the Mission. Leading camels, he arrived in Santaohe in 1878, where De Vos was living, "The P De Vos kept him in Santaohe and appointed him head of the Mongolian colony." Gueluy¹¹³ writes:

He does not lack a certain zeal, only the improvised master raised a hue and cry over our Mongolians' ignorance in religious matters. And what was there to be surprised of? Their catechist was himself only a catechumen...

...and Samt'andjimba, an old Christian having lived in old Christian communities for a long time, wanted them all to be as learned as he was.

In late 1878, he left Santaohe, going towards the south, to the region of Guihuacheng, for the needs of the Mission. There he helped organize the caravan that was to lead Hamer,¹¹⁴ vicar apostolic of Gansu, across the Ordos. "Our cart was replaced by camels," writes the Vicar apostolic:

...and the illustrious Samdadchiemba, the former traveling companion of Huc and Gabet, who happened to be just in our residence, agreed to set us on the right path. Gun on the shoulder and eye on the lookout, he proudly led the way, with the ease of an old squaddie.¹¹⁵

From Santaohe, Jean-Baptiste returned to Boro Balghasun, an exclusively Mongolian Christian community. This village was gradually acquiring the appearance of a real mission post. A zealous missionary, Van Aertselaar,¹¹⁶ arrived there in May 1879. The following year, he wrote there were about 200 Christians and catechumens:

I do not so much wish to have an extended core group of Christians, as I wish to have a good core of good Christians. And to achieve this result, it is best if the number of catechumens does not increase too quickly, in order for it not to exceed the number of baptized Christians. It is the example and the authority of the latter that train and improve the newcomers.¹¹⁷

To give greater authority to the example of his good Christians, he had the five most meritorious Christians elected through universal suffrage, and these were appointed catechists: Samt'andjimba, Patai, Dongrob from Otog, Chogto, and Sengke. The catechists became the administrators of the mission, and fulfilled their duties with exemplary zeal. It may be during these years that Samt'andjimba acquired the habit of preaching in church. Failing a missionary who knew the language of the Mongol Christians well, catechists sometimes fulfilled this function. Samt'andjimba kept this habit until the last years of his life.

¹¹² Van Hecken (1949:93).

¹¹³ Gueluy left for Gansu in 1879.

¹¹⁴ [Ferdinand Hubertus Hamer, CICM 1840-1900.]

¹¹⁵ *Les Missions Catholiques [The Catholic Missions]*, XI:443, 1879.*

¹¹⁶ J[erome] Van Aertselaer [1845-1924] stayed in the Ordos for only one year, before returning to Xiwanzi in 1880. After having occupied the function of assistant to the Superior General of Scheut, he became Superior General himself and, at the end of his decade of leadership (1898), he was appointed vicar apostolic in Central Mongolia. He died in Xiwanzi on 12 January 1924.

¹¹⁷ Van Hecken (1949:143).

THE FINAL YEARS

1880-1900 were the last twenty years of a life rich in events and so distinctively marked by the touch of divine Providence. In those days, people talked about "the oldster, San-ta." De Denke finds him in Santoahe, in 1881, "where he lives with us, the missionaries, at the expense of the mission."¹¹⁸

Was he really going to give up journeying through the desert to become sedentary, just like the Chinese? Or was he to confirm the saying of an author who writes:

The Mongol – may we be forgiven for this expression, but we find no other one – the Mongol is essentially a migratory animal, like the duck and the crane. He feels at ease everywhere, on condition that he does not stay for long, and it is not merely the grazing land necessary for his herds that pushes him to change location, but also his naturally wandering mood.¹¹⁹

We are in 1882. Four Russian explorers traveling through the Ordos stayed for eight days with [Jean-Baptiste] Steenackers. Wanting to reach Tibet via the Kokonor, they were set on having the old Samt'andjimba among their new servants. Steenackers knew his man and took the necessary precautions. Here is how he describes the measures he deemed appropriate to take before the departure of the caravan:

Our Sam was thrilled by the proposal. He would be able, in spite of his seventy years and over,¹²⁰ to ride for long months and, at the Kokonor, see again his family and friends. In fact, he came back from this journey as alert as a young man, but without a single bit of cash, despite the generous salary he had received. In Mongolia, generous and carefree, he had completely divested himself for his cousins of the Kokonor. Luckily, foreseeing this would happen, I had had three nice cows bought for him before his departure, and upon his return, he found these, along with a considerable progeny.¹²¹

A nice engraving of 1891 shows us the good old man. Clerbaux puts him in the spotlight one last time, and tells us that Samt'andjimba still lives in the Ordos:

Despite his old age, he has lost nothing of his roving mood and wit. When people tell him about the brilliant reputation he enjoys in Europe, he replies he would rather have a very large pouch filled with good tobacco.¹²²

Certainly not without local color, this remark seems characteristic of the Mongol that we know.

Jean-Baptiste spent his last years in the fine Christian community of Boro Balghasun, without material worries, edifying everyone by his good example. Every day, leaning on his walking stick, he went towards the church. On Sundays, after the Benediction of the Blessed Sacrament, walking around in the church, he reeled off a sort of sermon starting with the words, "My dearest Christians." He spoke a dialect different from the language of the Boro Balghasun Mongols, but everyone seemed to understand him and appreciated the old man's fervor. Towards the end of his life, however, his mind

¹¹⁸ Huc (1925:8-9).

¹¹⁹ Steenackers (1891:451-452).

¹²⁰ The four Russians: Skassi, Berozowski, Potanin, and Mrs. Potanin, must have come in 1882, when Jean-Baptiste had not yet turned seventy years old.

¹²¹ Steenackers (1896:200). Rockhill, in 1888, stated that he was still vigorous and brave, loved gambling and good food, and, all in all, was not a very fervent Christian. "These malicious comments," writes Huc (1925:359), "are contradicted by the information transmitted by the missionaries of the Ordos."

¹²² Steenackers (1891:449).

was not very clear.

The Good Lord did not allow Samt'andjimba to live through the terrible months of the Boxer Rebellion. He died two months prior to the storm that caused so many disasters in the Ordos region, and particularly in the Christian community of Boro Balghasun. His grave is inside the surrounding wall, close to the south wall of the old city of Boro Balghasun.¹²³

Have we not the right to cite Samt'andjimba among the lay apostles of the Mongolian Missions? Have we not the duty to praise the Lord for guiding our faithful Jean-Baptiste, by the obscure play of his Divine Providence, across a thousand and one events and incidents of life, to make of him what He had intended to: the assistant and the guide of missionaries among his fellow countrymen?

Jean-Baptiste, as his illustrious patron, was truly a pioneer. He was the first among many lay apostles that dedicated themselves to the service of the apostolate among the Mongolians, to the great consolation of the messengers of the Bible, lost in the Mongolian steppe.

Young *shabi* and wanderer of the steppe, lama in the capital and young neophyte in Mongolia, camel driver and exile from Tibet, fervent Christian and courageous Xaverian, preaching to Christians and educating catechumens, guide of the missionaries and zealous apostle until the end of his long career, such was the life of Samt'andjimba.

Is he not the great vagabond of the Good Lord, whom, happy with his lot and not much concerned with material things, taking each day as it comes, glad to do people favors and to help those less fortunate than himself with his generosity.

One of the Mongolia missionaries has written that he was not a Cresus. He speaks about the worldly Samt'andjimba. The Good Lord will have recognized his faithful servant and we do believe that the celestial Samt'andjimba is a great Cresus, who, far from having the ironical nickname his feats on Earth brought him, lives crowned with glory in eternal happiness.

¹²³ Notes communicated by the RR.PP Mostaert and Braam.

APPENDIX: ORIGINAL SPELLING OF NON-ENGLISH TERMS IN THE FRENCH TEXT

Term	Original Spelling
Bagha Ejen	Bagha Edjin
Bagha Ghol	Paga-gol
Bayar	Bayer
Boro	Poro
Boro Balghasun	Porobalgason
Chahar-Suiyuan	Chahar-Suinyuan
Chengde	Laohoukeou
Chogto	Tchokto
Chorji	Tchortchi
Daihai	Taihai
Dalad	Dalat, Darkhat, Dalhat
Dalai Lama	Talai-lama
Dolonor	Tolon-noor
Dongrob	Tongrepo, Tongrop
Dzungar	Djunghar, Dzunghar
Ershisanhao	Ehrchesanhao, Eul-che-san-hao, Ehrchesanhao
Gansu	Kansou
Genghis Khan	Tsingis-khan
Guihuacheng	Koeihoatch'eng, Koeihoatch'eng (Kweisui)
Guisui-Suiyuan	Kweisui-Suiyuan, Kewisui-Suiyuan
Heishui	K'oulit'ou / Hei-choei
Huangsi	Hoang-Sse
Hui	Houi-dze
Jasag	Dzasak
Khadan Khanchuu	Hadan hadjoo
Kokonor	Kokonor, Kou-kou-noor
Majiazi	Makiatze
Muuminggan	Maomingan
Nianbo	Nienpai
Ningxia	Ning hia province
Oirat	Ourats
Ordos	Ortos, Ortous
Otog	Otok
Qi	Tsi
Qi Tusi	Ki tou sse, Kitousse
Rgya hor	Dchiachour, Djiahor
Sanchuan	San-tch'ouan
Sandohe	Santaoho
Sengke	Sengke
Shaanxi	Chensi
<i>shabi</i>	<i>chabi</i>
Shanxi	Chansi
<i>shenfu</i>	<i>chenn-foe</i>
Sichuan	Seu-tch'ouan
Sku 'bum	Koumboum
Suiyuan	Souei uien
Tianjin	Tientsin
Tumet	Toumet

<i>tusi</i>	<i>tou-sse, t'ou-seu</i>
Üüshin	Usin
Xifan	Si-fan
Xikouwai	Sikouéwai, Sik'eouwai
Xining	Sining
Xiwanzi	Siwan, Si-wan, Siwantze, Sywandze, Sy-wan-se
Xiyingzi	Siyingtze, Siyintze

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² The title is actually a journal name and the original French article gives both 1891 and 1896 for years.

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SELECTED NON-ENGLISH TERMS

'a ཡ	Ba bOng chos rje འབྱຸງ ດົງ ດົງ
'Bras spungs ས୍ପྸୁଙ୍ଗ	Ba bzang ດ'ບັງ
'Bras spungs Sgo mang ས୍ପྸୁଙ୍ଗ ສ୍ଗୋ ມଙ୍ଗ	Ba rdzong ri lang ດ'ຣ ດ'ଙ୍ଗ ຮି ລଙ୍ଗ
'Bri ས୍ରି	Ba yan rdzong ດ'යା ດ'ଙ୍ଗ
'cham ཇଙ୍କମ	Badaoshan 八达山
'don chos spyod པ'ଡ଼ ດ'ଚୋ ດ'ସ୍ପ୍ୟୋଦ	bagua 八卦
'dul ba'i bkod gzhung rgyas pa ཉ'ଡୁଲ ବା'ଇ ବକ୍ତୁ ଗ୍ରୁଙ ର୍ଗ୍ୟା ପା	baihu 百户
'Dul ba'i mdo tsa ba ཉ'ଡୁଲ ବା'ଇ ମ୍ଦୋ ତ୍ସା ବା	Baima Si 白马寺
'Dzam gling spyi bsang ཉ'ତ୍ୟା ଗ୍ଲିଙ୍ଗ ସ୍ପ୍ୟାଇ ବସାଂ	Baima Tianjiang 白马天将
'dzin grwa gong nas bzhed srol yod ཉ'ତ୍ୟା ଗ୍ର୍ଵା ଗଂଙ୍ଗ ନାସ ବଜ୍ହେଦ ସ୍ରୋ ଯୋଦ	Ban de rgyal ດ'ବନ ດ'ର୍ଗ୍ୟାଲ
'e ren ཉ'ଇ ରେନ	Ban Guo 班果
'Gag rdo rtags ཉ'ଗା ର୍ଦୋ ର୍ତ୍ତଙ୍କ	Bang rgya ດ'ବନ ດ'ର୍ଗ୍ୟା
'gro ཉ'ଗ୍ରୋ	bankang 板炕
'Jigs med ye shes grags pa ཉ'ଜିଗ୍ ମେଦ ଯେ ଶେସ ଗ୍ରାଙ୍ଗ ପା	Bao Shiyumei 鲍十月梅
'Ju lag ཉ'ଜୁ ଲାଗ	Bao Sibehua 鲍四辈花
'tshogs gleng ཉ'ତ୍ୟା ଗ୍ଲେଙ୍ଗ	Bao Yizhi 鲍义志
A Chaoyang 阿朝阳	Bao'an, Bonan 保安
A Jinlu 阿进录	baobei 宝贝
A khu 'Jigs med ཉ'କୁ ཉ'ଜିଗ୍ ମେଦ	Baojia 保家
A khu Blo gros ཉ'କୁ ବ୍ଲୋ ଗ୍ରୋସ	Bazangou 巴藏沟
A lags Brag dkar tshang ཉ'ଲାଙ୍ଗ ବ୍ରାଗ ଦ୍କାର ତ୍ସାଂ	Bāzhōu/ Bazhou 巴州
A mdo ཉ'ମ୍ଦୋ	bca' yig chen mo ດ'ବକ୍ତୁ ຍଯିଗ ଚେନ ମୋ
A myes Ba rdzong ཉ'ମ୍ୟେସ ବା ଔ'ର୍ଦ୍ଜଙ୍ଗ	Bcu ba'i lnga mchod ດ'କୁ ବା'ଇ ଲଙ୍ଗ ମ୍ଚୋଦ
A myes Btsan rgod ཉ'ମ୍ୟେସ ବତ୍ସାନ ର୍ଗୋ	Beijing 北京
A myes Gnyan chen ཉ'ମ୍ୟେସ ଗ୍ନ୍ୟାନ ଚେନ	Ben Chengfang 贲成芳
A Rong 阿荣	Binkangghuali, Benkanggou 本康沟
Āchái 阿柴	bgro gleng ດ'ବର୍ଗ୍ଲେଙ୍ଗ
ahong 阿訇	Bi Yanjun 毕艳君
Alai 阿来	Bingling Si 炳灵寺
Alashan 阿拉善	binkang/ Binkang, 'bum khang ཉ'ବିଙ୍କଙ୍ଗ; benkang 本康
An Liumei 安六梅	Bis ba mi pham ngag dbang zla ba ཉ'ବିସ ବା ମି ଫାମ ନ୍ଗା ଦଙ୍ଗ ତ୍ରା ବା
Anjia 安家	bka' ཉ'ବକ୍କା
Āxià 阿夏	bka' bcu ཉ'ବକ୍କା ବୁସୁ

bka' rgya ma འགྱ རྒྱ མ
Bka' rtse stong འගྱ རྩେ ཟୋଙ୍
Bkra shis 'bum 'khyil འ ད ད ད ད ད
Bkra shis lhun po འ ད ད ད
Bkra shis sgo mang འ ད ད ད
Bla brang འ ད
Bla brang bkra shis 'khyil འ ད ད ད
bla ma འ ད
bla ma dge skos rmams nyis *thad ka thad ka'i rgyug len pa dang / gsar du jog pa*
sogs being bskul gyi do dam gang drag byed འ ད ད ད ད ད ད ད ད
ད ད ད ད ད ད ད ད ད ད ད ད ད ད
bla ma gzhung las pa འ ད ད ད
bla ma khri pa འ ད ད
bla spyi sogs khag bzhi འ ད ད ད ད
blo ཤ
Blo brtan rdo rje འ ད ད ད
Blo bzang 'jam pa'i tshul khrims, Wang
Khutugtu འ ད ད ད
Blo bzang bstan 'dzin འ ད ད ད
Blo bzang dar rgyas rgya mtsho འ ད ད ད ད
Blo bzang snyan grags འ ད ད
Blo bzang tshul khrims dar rgyas rgya mtsho
blo rigs འ ད
blo rtags gnyis འ ད ད
blon po འ ད
Bod ljongs spyi tshogs tshan rig khang chos
lugs zhib 'jug tshan pa'i 'bras spungs
dgon dkar chag rtsom sgrig tshogs
chung འ ད ད ད ད

རྒྱ ད ད ད ད ད ད ད ད ད ད ད ད ད ད ད ད
Bod skor འ ད
Bon ཤ
bong gu འ ད
Brag dgon zhabs drung འ ད ད ད
brtsi bzhag འ ད ད
bsam 'byed འ ད ད
Bsam blo khang tshan འ ད ད ད
Bsam gtan sbyin pa འ ད ད
bsang འ ད
bsang mchod འ ད ད
bsdus 'bring འ ད
bsdus chung འ ད
bsdus grwa འ ད
bsdus grwa che chung འ ད ད
bsgro gleng འ ད
bshad grwa འ ད
bshad sgrub bstan pa'i byung gnas
བ ད ད ད ད ད ད ད ད ད ད ད ད ད ད ད
bskang gso འ ད
bsod btags legs pa འ ད ད ད
Bsod nams mgon po འ ད ད
Bstan pa chos 'byor འ ད
Bstan pa chos 'phel འ ད
Bstan pa rgya mtsho འ ད
btsan khang འ ད
btsan par ma འ ད
btsan po འ ད
Btsan po Don grub rgya mtsho འ ད
Btsan po no mon han/ Btsan po no min han
བ ད ད ད ད ད ད ད ད ད ད ད ད ད ད
Btsan rgod འ ད
Bu su he འ ད
Bu'u hrin འ ད
Bya khyung འ ད

Byams pa nor bu ཚྔମྟ དାନ୍ତୁ
 Byang chub ཚྔଙ୍ଗ པତୁ
 Byang chub lam gyi rim pa'i dmar khrid thams
 cad mkhyen par bgrod pa'i bde lam
 ව ད ད ད ད ད ད ད ད ད ད ད ད
 ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ
 Byang du lhag pa ཚྔଙ୍ଗ ད ད ད
 Byang rar du spen pa ཚྔଙ୍ଗ ད ད ད
 Byang thang ཚྔଙ୍ଗ ད ད
 Bza' ri tshang ད ད ད ད
 bzlog pa ད ད ད
 Cai Jingping 蔡金萍
 Cai Yong'e 蔡永峨
 Cha yas ཁ ཁ ཁ
 chab ril pa ཁ ཁ ཁ
 Cháhānménggǔ'ér 察罕蒙古尔
 chang ba lu ཁ ཁ ཁ
 Chang Ping 常平
 Chang'an 长安
 Chen Mei 陈镁
 chen po hor gyi yul ཁ ཁ ཁ ཁ ཁ
 Chengde 承德
 Chenjia 陈家
 Chenjiaola 陈交拉
 Chileb, Chilie 赤列
 Chinan Dewen Zanpu 赤南德温贊普
 Chinan Dewen 赤南德温
 Cho 'phrul ཁ ཁ ཁ
 Chongli 崇礼
 chos grwa ཁ ཁ
 chos grwa ba/ pa ཁ ཁ ཁ / ཁ
 chos lugs pa ཁ ཁ ཁ ཁ
 chos mtshams ཁ ཁ ཁ ཁ
 chos r(w)a ཁ ཁ ཁ
 chos rje ཁ ཁ
 Chos skor ཁ ཁ
 chos thog ཁ ཁ

chos thog snga ma'i rtsis bzhag gi rgyugs chos
 thog rjes mar dka' ram ma gtog pa
 thams cad la len zhing ཁ ཁ ཁ ཁ ཁ
 ව ད ད ད ད ད ད ད ད ད
 ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ
 chu bdag ཁ ཁ ཁ
 Chu bzang ཁ ཁ ཁ
 Chuanhuang Erlang 川 黄二郎
 Chuankou 川口
 Ci byed du song ཁ ཁ ཁ
 Ci si khe ཁ ཁ ཁ
 Cin ci dmag ཁ ཁ ཁ
 Co ne ཁ
 Cu'u hrin ཁ ཁ
 Cuī Yōnghóng 崔永红
 d+ha rma bu ti lba rta ཁ ཁ ཁ
 da das ཁ ཁ
 Daban 达坂
 Dádá 达达
 Daihai 岳海
 Dala 达拉
 dam bca' ཁ ཁ ཁ
 dam bca' chen mo ཁ ཁ ཁ
 Damajia 大马家
 Dámín 达民
 Dan tig ཁ
 dang po ཁ
 Danma 丹麻
 Danyan, Luoergou 洛儿沟
 daoren 道人
 Dar rgya ཁ
 Dar rgya ri lang ཁ
 Darkhan, dar han ཁ
 Dasi 大寺
 Dàtóng 大同
 Dàtōng, Datong 大通
 Datong he 大通河

Datongping 大墩坪	<i>dkar yol</i> དཀར་ཡོལ
<i>dbu mdzad</i> དු་ມඳ	Dkon mchog bstan pa rab
<i>dbus gtsang</i> དු་ගྲང	<i>rgyas</i> རුය
Dbyen bsdums དුෂ්	Dkon mchog dar <i>rgyas</i> དුෂ්
<i>de'i phror gang len zhig tu long dgos babs la</i> <i>ltas nas longs</i> དී ພුර ກං ລේ ທි ດෝ ບං ລා	Dkon mchog skyabs དුෂ්
<i>ltas nas longs</i> དී ພුර ກං ລේ ທි ດෝ ບං ລා	<i>dkyus</i> དුෂ්
<i>ltas nas longs</i> དී ພුර ກං ລේ ທි ດෝ ບං ລා	Dmag dpon pi tsi ri lang དුණ ດෝ ປි ຕී ລං
Deng Sangmei 邓桑梅	<i>dmag rtsed</i> དුණ ຕේ
Deng Xinzhuangmei 邓新庄花	Dmar gtsang དුර ສ
Dengjia 邓家	Dmar gtsang brag དුර ສ ດර
Dga' ldan དුර ຊ	Dmar gtsang rta chen po དුර ສ ດර ຕ ດෝ
Dga' ldan byams pa gling	Dme དුෂ්
<i>රුය དුර ຊ ດෝ ດුර ສ ດර ດෝ</i>	Dme shul དුෂ් ສ
Dga' ldan pho brang དුර ຊ ດෝ ດර	Dngul rwa དුෂ් ລ
<i>dge ldan bstan 'bar ma'i dbu bskul</i> <i>ba</i> དුර ຊ ດෝ ດර ດෝ ດුර ຊ ດර	Don 'grub དුර ຊ ດර
Dge དුෂ්	<i>don rtogs pa</i> དුර ຊ ດර
Dge ldan དුර ຊ	Don yod chos kyi rgya mtsho དු ດ ດ ດ ດ ດ ດ
Dge lugs དුර ຊ ດර	Dong Yongxue 东永学
<i>dge skos</i> དුර ຊ ດර	Dongdanma 东丹麻
<i>dge skul</i> དුර ຊ ດර	Donggou 东沟
Dgon lung དුර ຊ ດර (Rgulang, Guolongsi 郭隆寺, Erh-ku-lung, Yu-ning, Youning 佑宁)	Donghe 东和
Dgon lung bca' yig chen mo དුර ຊ ດර ດ ດ ດ ດ	Dongshan 东山
Dgon lung byams pa gling དුර ຊ ດර ດ ດ ດ	Dongxiang 东乡
<i>dgon pa spyi</i> དුර ຊ ດර	Dor bhi tis bang དු ດ ດ ດ ດ
<i>dgon pa'i sgrigs 'og tu yod do cog</i> དුර ຊ ດර	Dor rdo དු ດ
<i>ෂ් ດ ດ ດ ດ ດ ດ</i>	Dor sde དු ດ
Dgra lha bcu gsum དුර ຊ ດ ດ ດ	Dor skad དු ດ
Dgu དු	Dor tis དු ດ
Dgu chu དු ດ	Dou Guanbaonuer 窦官保女儿
<i>didi</i> 的	Dòu Wényǔ 窦文语
<i>dka' bcu rab 'byams pa</i> དුර ຊ ດ ດ ດ ດ	<i>dou</i> 斗
<i>dka' bcu</i> དුර ຊ	Doujia 窦家
<i>dka' rab 'byams</i> དුර ຊ ດ ດ ດ	<i>Dpa' ris</i> དුර ດ ດ
<i>dka' ram</i> དුර ຊ	<i>Dpa' ris ba</i> དුර ດ ດ
<i>dka' rams</i> དුර ຊ	<i>Dpa' ris tshe ring don 'grub</i> དුර ດ ດ ດ ດ ດ

Dpal ldan dar rgyas བ୍ୟାଙ୍କୁର୍ଦ୍ରଙ୍କୁ
 Dpal rtse rgyal བ୍ୟାଙ୍କୁର୍ଦ୍ରଙ୍କୁ
 Dpal snar thang gi bca' yig 'dul khrims dngos
 brgya 'bar ba'i gzi 'od [dang / rwa
 sgreng / dgon lung byams pa gling
 dgon ma lag bcas kyi bca' yig]
 ବ୍ୟାଙ୍କୁର୍ଦ୍ରଙ୍କୁର୍ଦ୍ରଙ୍କୁ ର୍ଦ୍ରଙ୍କୁର୍ଦ୍ରଙ୍କୁ ର୍ଦ୍ରଙ୍କୁର୍ଦ୍ରଙ୍କୁ
 ବ୍ୟାଙ୍କୁର୍ଦ୍ରଙ୍କୁର୍ଦ୍ରଙ୍କୁ ର୍ଦ୍ରଙ୍କୁର୍ଦ୍ରଙ୍କୁ ର୍ଦ୍ରଙ୍କୁର୍ଦ୍ରଙ୍କୁ
 Dpung nge ri lang བ୍ୟାଙ୍କୁର୍ଦ୍ରଙ୍କୁ
 Dri med yon tan ཕୁର୍ଦ୍ରଙ୍କୁର୍ଦ୍ରଙ୍କୁ
 drug ba བ୍ୟାଙ୍କୁ
 Dū Chángshùn 杜常顺
 Du Jinbaohua 杜金保花
 Duluun, Baiya 白崖
 Dung dkar བ୍ୟାଙ୍କୁର୍ଦ୍ରଙ୍କୁ
 Dung dkar blo bzang 'phrin las
 ବ୍ୟାଙ୍କୁର୍ଦ୍ରଙ୍କୁର୍ଦ୍ରଙ୍କୁ ର୍ଦ୍ରଙ୍କୁର୍ଦ୍ରଙ୍କୁ
 dur mchod བ୍ୟାଙ୍କୁର୍ଦ୍ରଙ୍କୁ
 Durishidii, Duoshidai 多士代
 dus chen བ୍ୟାଙ୍କୁ
 Duwa, Duowa 多哇
 Dwags po བ୍ୟାଙ୍କୁ
 E Shuangxihua, Nuo Shuangxihua 鄂双喜花
 E'érdān 额尔丹
 Ershisanhao 二十三号
 fala 法拉
 fan 帷
 Fangtuu, Qianbangou 前半沟
 Farishidin, Xingjia 星家
 Faxian 法显
 Fojiao 佛教
 Foorijang, Huoerjun 霍尔郡
 Fujia, Hulijia 胡李家
 g.yang བ୍ୟାଙ୍କୁ
 g.yang 'bod བ୍ୟାଙ୍କୁର୍ଦ୍ରଙ୍କୁ
 G.yang can rdo rje བ୍ୟାଙ୍କୁର୍ଦ୍ରଙ୍କୁ

g.yo sgyu'i sbyor ba ལ୍ହୁ རୁ རୁ རୁ
 gab gzhags ལ୍ହ ལ୍ହ ལ୍ହ
 gab gzhags na thong ལ୍ହ ལ୍ହ ལ୍ହ ལ୍ହ
 Gamaka 尔马卡
 Gan'gou, Gangou 甘沟
 ganda 干大
 Ganjia 甘家
 Gannan 甘南
 Gānsù, Gansu 甘肃
 Gansu xin tongzhi 甘肃新通志
 Gānsù-Qīnghǎi-Níngxià 甘肃-青海-宁夏
 Ganzhou 甘州
 Gaochang 高昌
 Gaodian 高店
 Gāozǔ 高祖
 Gar rtse sdong ལ୍ହ རୁ རୁ
 Gashari 尔沙日
 Gcan tsha ལ୍ହ ལ୍ହ
 Gcan tsha ལ୍ହ ལ୍ହ, Jianzha 尖扎
 Gdugs dkar ལ୍ହ ལ୍ହ ལ୍ହ
 Ge sar བ୍ୟାଙ୍କୁ
 Ge sar dmag gi rgyal po བ୍ୟାଙ୍କୁ ལ୍ହ ལ୍ହ ལ୍ହ
 Ge sar tshi me བ୍ୟାଙ୍କୁ ལ୍ହ
 Gélètè 格勒特
 Gérilètú 格日勒图
 Glang dar ma ལ୍ହ ལ୍ହ
 gling bsres ལ୍ହ ལ୍ହ
 gling bsres ba ལ୍ହ ལ୍ହ
 gling bsres dka' bcu ལ୍ହ ལ୍ହ ལ୍ହ
 Gling bza' thar mdo skyid ལ୍ହ ལ୍ହ ལ୍ହ
 glo ལ୍ହ
 Glu rol ལ୍ହ
 gnas bdag ལ୍ହ ལ୍ହ
 gnyan ལ୍ହ
 Gnyan chen ལ୍ହ ལ୍ହ
 Gnyan po smad cha dmar can ལ୍ହ ལ୍ହ ལ୍ହ
 Gnyan po'i sgar thog ལ୍ହ ལ୍ହ

Gnyan thog ལྷྣ ནྜྟ ཁྦྗ	Guōlóng 郭隆
Gnyan thog 'brog ལྷྣ ནྜྟ ཁྦྗ རླྗ	Guomari 郭麻日
Gnyan thog la kha ལྷྣ ནྜྟ ཁྦྗ བ྾ ཁྲ	Gushan 古鄯
Gnyan thog mkhar ལྷྣ ནྜྟ ཁྦྗ མྕ ཁྲ	Gusiluo 唢厮啰
Go bu me khrin ཁྲ བ྾ ༈ ཁྲ ཉ ཁྲ ཉ	Gyang bzhi ཁྲ ཉ
Go bu me tu hu sun khrin ཁྲ བ྾ ༈ ཁྲ ཉ ཁྲ ཉ	Gyen 'dzi ri lang ཁྲ ཉ ཉ ཉ
go thang ཁྲ ཉ	Gyi ling mkhar ཁྲ ཉ ཉ
Go'u sde ཁྲ ཉ	Gza' brgyad ཁྲ ཉ
Gol su ཁྲ ཉ	Gza' mchog ཁྲ ཉ
Gong sa rin po che ཁྲ ཉ ཉ ཉ ཉ	gzhung las pa ཁྲ ཉ
gos sku ཁྲ ཉ	Ha Mingzong 哈明宗
Gru kha'i ཁྲ ཉ	Hai Tao 海涛
grwa 'gyed ཁྲ ཉ	Haidong 海东
grwa rgyun ཁྲ ཉ	Hainan 海南
grwa skor ཁྲ ཉ	Haixi 海西
grwa tshang bla ma ཁྲ ཉ	Haja, Hajia 哈家
Gsang bdag ཁྲ ཉ	Halazhigou 哈拉直沟
Gsang phu ཁྲ ཉ	Hami 哈密
gsar ཁྲ	Hàn, Han 汉
Gser chen gzhung ཁྲ ཉ	Handi, Hantai 旱台
Gser khog ཁྲ ཉ	Hanyu Pinyin 汉语拼音
gser yig ཁྲ ཉ	Haomen he 浩门河
gser yig chen mo'i mtshan byang ཁྲ ཉ	Har gdong khang tshan ཁྲ ཉ
gtam dpe ཁྲ ཉ	Hara Bulog, Heiguan 黑泉
gtor ma ཁྲ	Hé-Huáng 河湟
Guan Laoye 官老爷	Hé'ér 合儿
Guangdong 广东	Hè'ér 贺尔
Guanting 官亭	Hebei 河北
Guanyin Pusa 观音菩萨	Heidenggou 黑顶沟
Guanzhong 官中	Heihu Linggunang 黑虎灵光
Guide 贵德	Heima Zushi 黑马祖师
Guihuacheng 归化成	Heishui 黑水
Guishe erjiang 龟蛇二将	Hejia 何家
Guisui-Suiyuan 归绥绥远	Helang Yexian 何朗业贤 ¹
Guō'érduo 郭尔朵	Henan 河南
Guō'érduo dīdī' 郭尔朵的的	

¹ [A Tibetan name, thus the Chinese characters are conjectural.]

Heqing 合庆	Huangsi 黄寺
Heyan 河沿	Huangyuan 湟源
Hézhōu 河州	Huangzhong 湟中
Hgarilang, Huangcaogou 黄草沟	Huárè 华热
Hgunbin, Kumbum, Sku 'bum Byams pa gling 塔尔	Huarin, Hualin 桦林
honghua 宏化	Huhehaote 呼和浩特
Hongnai 红崖	Hui 回
Hóngwǔ, Hongwu 洪武	Hulijia 胡李家
Hóngyá 红崖	Hún 浑
Hongyazigou 红崖子沟	Hunan 湖南
hor, Hor 赫	Huolu Jiangjun 火炉将军
Hor bza' hu sun khrin 赫·忽·孙·钦	Húsījǐng 胡斯井
hor chen 赫·钦	Hùzhù, Huzhu 互助
Hor dor nag po 赫·多·那·波	Huzhu Tuzu zizhi xian 互助土族自治县
Hor dor rta 赫·多·拉	Hxin, Hashi 哈什
Hor dor rta nag po gnyan po smad char dmar can 赫·多·拉·那·波·噶·南·波·善·查·德·玛 can	ja khang 贾坎
Hor gnyan po mung khe gan 赫·噶·黑·噶·南·波·芒	Janba, Wangjia 汪家
Hor nag 赫·那	Janba Taiga, Zhanjiatai 湛家台
Hor o chi go bu me thu me lun 赫·俄·奇·戈·布·美·图·美·伦	Jangja, Zhangjia 张家
Hor rgya 赫·嘎	Jangwarima, Yatou 崖头
hor rgyal 赫·嘎·雅	Jí 吉
Hor se chen 赫·塞·钦	Jiading 加定
Hor spun zla 赫·孙·扎	Jiajia 贾加
Hor tho lung 赫·索·隆	Jiang Kexin 姜可欣
Hu Fang 胡芳	Jiangsu 江苏
Hu su ho 胡素荷	Jianwen 建文
Hu Yanhong 胡艳红	Jianzha 尖扎
Huáng 湟	jiashen 家神
Huangdi 皇帝	Jidi Majia 吉狄马加
Huangfan 黄番	Jielong 结龙
Huangnan 黄南	Jihua shengyu 计划生育
Huangnan zangzu zizhizhou tongjiju 黄南藏族 自治州统计局	jihua shengyu bangongshi 计划生育办公室
Huangshui 湟水	Jiirinbuqii, Tsong kha pa 贡·扎·巴, Zongkaba 宗喀 巴
	Jilog, Jiaoluo 角落
	jin 市斤
	Jīn Yù 金玉

Jinbu, Junbu 军部	Kong Lingling 孔林林
Jindan dao 金丹道	Krang co hrin ཁྲଙ୍କୋ ཤ୍ରିନ
Jingning 静宁	Ku Yingchunlan 库迎春兰
Jinzimei 金子梅	Kun dga' bkra shis ཁྲଙ୍କ' དଗ୍ସ བ୍ରା ଶିସ
Jishi 积石	<i>kun slong</i> ཁྲଙ୍କ' ཀଙ୍ଗୋ
Jiutian Shengmu Niangniang 九天圣母娘娘	Kuòduān 阔端
<i>jo bo</i> ཁྲଙ୍କ བୋ	Kuxin, Huzichang 胡子场
<i>juan</i> 卷	<i>kyus</i> ཁྲଙ୍କ ཀୁସ
Jughuari, Zhuoke 桌科	La ཁ
<i>ka bcu</i> ཁྲଙ୍କ ཁୁସ	La Erhua 喇二花
Ka dar skyid ཁྲଙ୍କ ཁୁସ ཀୁସ	La Nuer, Ernü 喇二女
<i>ka par nas bshad pa</i> ཁྲଙ୍କ ཁୁସ ཁୁସ ཁୁସ ཁୁସ	<i>lab rtse</i> ཁྲଙ୍କ ཁୁସ
Ka rab ཁྲଙ୍କ ཁୁସ	<i>Lailiao meiyou</i> 来了没有
<i>Kaile meiyou</i> 开了没有	Lajia 喇家
Kailu Jiangjun 开路将军	Lama Tangseng, Xuanzang 玄奘
Kan lho ཁྲଙ୍କ ཁୁସ	Lamaguan 喇嘛官
Kanchow, Ganzhou 赣州	Langja, Langjia 浪加
<i>kang</i> 炕	Lanzhou 兰州
Kāngxī, Kangxi 康熙	Lǎoyā 老鴟
Kemuchuer Ling, Kemuchu Ling 克木楚岭	Laoyeshan 老爷山
<i>kha btags</i> ཁྲଙ୍କ ཁୁସ ཁୁସ, <i>hada</i> 哈达	<i>laozher</i> 老者
Khams ཁྲଙ୍କ ཁୁସ	Laozhuang 老庄
Khenpo Ngawang Dorjee ཁྲଙ୍କ ཁୁସ ཁୁସ ཁୁସ	Lashizi Kayari (Heidinggou 黑沟顶)
<i>khri ba bla brang</i> ཁྲଙ୍କ ཁୁସ ཁୁସ ཁୁସ	Lawa 拉哇
<i>khrid</i> ཁྲଙ୍କ	<i>lba</i> ཁ
Khu lung ཁྲଙ୍କ ཁୁସ	Lcags mo tshe ring ཁྲଙ୍କ ཁୁସ ཁୁସ ཁୁସ
<i>khyad chos</i> ཁྲଙ୍କ ཁୁସ	Lcang skya ཁྲଙ୍କ ཁୁସ
<i>Khyod gang la song rgyu</i> ཁྲଙ୍କ ཁୁସ ཁୁସ ཁୁସ	Lcang skya rol pa'i rdo rje ཁྲଙ୍କ ཁୁସ ཁୁସ ཁୁସ
<i>Khyod kha sang gang du song</i> ཁྲଙ୍କ ཁୁସ ཁୁସ ཁୁସ	Ledu 乐都
<i>kla glo</i> ཁྲଙ୍କ ཁୁସ	Lha babs ཁྲଙ୍କ ཁୁସ
<i>kla klo</i> ཁྲଙ୍କ ཁୁସ	<i>Lha btsun</i> Mthu stobs nyi ma ཁྲଙ୍କ ཁୁସ ཁୁସ ཁୁସ
Klu 'bum tshe ring ཁྲଙ୍କ ཁୁସ ཁୁସ	<i>lha bzo ba</i> ཁྲଙ୍କ ཁୁସ
Klu rol ཁྲଙ୍କ ཁୁସ	Lha mo skyid ཁྲଙ୍କ ཁୁସ
<i>klu rtsed</i> ཁྲଙ୍କ ཁୁସ	<i>lha pa</i> , <i>Lha pa</i> ཁྲଙ୍କ ཁ
Klu'i ཁྲଙ୍କ ཁୁସ	<i>lha rams pa</i> ཁྲଙ୍କ ཁୁସ ཁ
<i>klu'u ri</i> ཁྲଙ୍କ ཁୁସ	<i>lha rams pa dge bshes</i> ཁྲଙ୍କ ཁୁସ ཁୁସ ཁୁସ
<i>Ko'u mol ri lang</i> ཁྲଙ୍କ ཁୁସ ཁୁସ	<i>lha rtsed</i> ཁྲଙ୍କ ཁୁସ

Lha sa ལྷ་ས	<i>lkugs pa</i> རྒྱା
<i>lha'i sgrub thabs</i> ལྷའི རྒྱା མྱା	<i>lnga</i> རྒྱା
Lho nub du skra gcan རླྷ ནྙ ཉ ཁྲ ཁྲ ཁྲ	<i>Lnga mchod</i> རྒྱା ཁྲ ཁྲ
Lhor phur bu རླྷ ངྲ ཉ ཁྲ	<i>Lo brgya</i> རྒྱା ཁྲ
Li 李	<i>Lo lha</i> རྒྱା ཁྲ
li 里	<i>Lo</i> རྒྱା
Li Baoshou 李保寿	<i>Lo sar</i> རྒྱା ཁྲ
Li Cunxiao 李存孝	<i>long</i> རྒྱା
Li Dechun 李得春	<i>Long Deli</i> 隆德里
Li Fumei 李富梅	<i>longhu</i> 龙壶
Li Jinwang 李晋王 AKA, Li Keyong 李克用	<i>Lóngshuò</i> 龙朔
Li Jinwang 李晋王	<i>Longwang</i> 龙王
Li Lizong 李立遵	<i>Longwang duo de difang</i> Hezhou, Niangniang
Li Peng 李鹏	<i>duo de difang</i> Xining 龙王多的地方河州,
Li Qingchuan 李青川	娘娘多的地方西宁
Li Xiande 李贤德	<i>Lóngwù</i> 隆务
Li Xinghua 李兴花	<i>Longwu</i> 隆吾
Li Yaozu 李耀祖	<i>lta-tchinbu</i> Лта-чинбу
Li Yuanhao 李元昊	<i>Lǔ</i> 鲁
Li yul ལྷ རྒྱା	<i>Lu ba go go</i> རྒྱା ཁྲ ཁྲ
Li Zhanguo 李占国	<i>Lu Biansheng, Luban Shengren</i> 鲁班圣人
Li Zhanzhong 李占忠	<i>Lü Jinlianmei</i> 吕金莲梅
Li Zhonglin 李钟霖	<i>Lü Shengshou</i> 吕生寿
Li Zhuoma 李卓玛	<i>Lü Yingqing</i> 吕英青
liang 兩	<i>Lu Zhankui</i> 鲁占奎
Liangcheng 凉成	<i>Luantashi, Luanshitou</i> 乱石头
Liángzhōu, Liangzhou 凉州	<i>lugs srol</i> རྒྱା ཁྲ ཁྲ
Liǎodōng 辽东	<i>Lun hu khrin</i> རྒྱା ཁྲ ཁྲ ཁྲ
Liaoning 辽宁, 遼寧	<i>lung rigs</i> རྒྱା ཁྲ ཁྲ
libai si 礼拜寺	<i>Lǚshījiā</i> 鲁失夹
Lijia 李家	<i>Ma Fanglan</i> 马芳兰
Limusishiden, Li Dechun 李得春	<i>Ma Guangxing</i> 马光星
Lingle Huangdi 领乐皇帝	<i>Ma Guorui</i> 马国瑞
Lintao 临洮	<i>Ma gzhi dmag</i> རྒྱା ཁྲ ཁྲ ཁྲ
Liu Daxian 刘大先	<i>Ma Hanme, Ma Hanmo</i> 马罕莫
Liuja, Liujia 柳家	<i>Ma Jun</i> 马钧
Lizong 立遵	<i>Ma ling yis</i> རྒྱା ཁྲ ཁྲ

Ma Luguya 马录古亚	Mgo log ཡོ་ལྷ་
Ma ni skad ci, Manikacha ཡ་ནི་སྐད་ཅི	mi tshan ཡි་ཚං
Ma Qiuchen 马秋晨	miao 庙
ma song ཡ་ສྔ	Miaochuan 邛川
Ma Taohua 马桃花	Mín 岷
Ma Tianxi 马天喜	ming btags byed mi ཡི་བྱང་ସ୍ତୁରྩ୍ୱ ཡྲ୍ୱ
Ma Wei 鸣偉	ming btags pa ཡི་བྱང་ସ୍ତୁରྩ୍ୱ བ
Ma Xiaochen 马晓晨	ming btags zur pa ཡི་བྱང་ସ୍ତୁରྩ୍ୱ བୁସ୍
Ma Xiuying 马秀英	Míng, Ming 明
Ma Youyi 马有义	Míng-Qīng 明清
Ma Yulan 马玉澜	Mínhé, Minhe 民和
Ma Zhan'ao 馬占鳌	Minzhu 民主
Majia 马家	minzu 民族
Majiazi 馬家子	mjug gi 'bul dar ཡྗୁଗ ཁୁྱ དାର
man ngag ཡାନ୍ ཉଗ	mgong rtogs rgyan ཡାଙ୍ རୋଗ རୀଙ୍
mao 毛	mnyam med rje btsun tsong kha pa chen pos mdzad pa'i byang chub lam rim chen mo'i dka' ba'i gnad rnames mchan bu bzhi'i sgo nas legs par bshad pa theg chen lam gyi gsal sgron ཡାନ୍ ཁେଦ དେ མର୍ତ୍ତନ୍ କେତ୍ତାନ୍
Mao Qiaohui 毛巧晖	mo ba མୋ
Maohebu 毛荷堡	Mo Fangxia 莫芳霞
Maqang Tugun, Baiya 白崖	Mo Zicai 莫自才
mchod pa ཡାଙ୍ ପା	modaya 猫大爷
Mchod rten dkar po ཡାଙ୍ ର୍ତେ ଦକ୍କ ପୋ	mtshan nyid bshad pa'i grwa ཡାଙ୍ ନୀଦ ପା ଇ ଗ୍ର୍ଵା
Mchog sgrub mtsho ཡାଙ୍ ସ୍ଗୁବ ମତ୍ତ୍ଶୋ	Mtsho sngon ཡାଙ୍ ସ୍ଙୋ
Mdo ཡ୍କୁ	Mtsho sngon po ཡାଙ୍ ସ୍ଙୋ ପୋ
Mdo smad ཡାଙ୍ ଶମ୍ଦ	Mtsho snying ཡାଙ୍ ଶିଙ୍
Mdo smad chos byung ཡାଙ୍ ଶମ୍ଦ ଚୋ ବ୍ୟୁଂ	mu 亩
mdo smad kyi bshad grwa yongs kyi gtso bo dgon lung gi chos sde chen po ཡାଙ୍ ଶମ୍ଦ କ୍ୟାବ୍ ଗ୍ର୍ଵା ମନ୍ଦାନ୍ ପ୍ରଦାନ୍ ଶ୍ରୀ ଗାନ୍ଧୀ ଶର୍ମା ଶ୍ରୀ ଗାନ୍ଧୀ	Myang 'dus ཡୁଂ ଦୁ
mdzod btags ཡାଙ୍ ବ୍ତାଗ୍	Na Chaoqing 那朝庆
mdzod thag ཡାଙ୍ ତାଗ୍	na re ཡାର୍
Ménggǔ'er 蒙古尔	Na thong ཡାଙ୍
Mengudzhu Менгу, джу, möngke zuu, muivggae jiu	
Menyuan 门源	
Mgar stong rtsan ཡାଙ୍ ଶମ୍ଦ କ୍ୟାବ୍	
Mgar stong rtsan yul zung ཡାଙ୍ ଶମ୍ଦ କ୍ୟାବ୍ ଯୁଲ ଜୁଂ	
Mgo 'dug tsho ba ཡାଙ୍ ଶମ୍ଦ କ୍ୟାବ୍	

<i>Na tsha go bkal mtshams gcod</i>	Na tsha go bkal mtshams gcod
ན་ཚ་ගོ་ບକ୍ଳ ମ୍ତ୍ଶାମ୍ ཁ୍ଚୋୟ	
<i>Nag chu ཀ୍ରାତ୍ରୁ,</i>	Nag chu ཀ୍ରାତ୍ରୁ,
<i>Nag chu'i kha ཀ୍ରାତ୍ରୁଦେଵ</i>	Nag chu'i kha ཀ୍ରାତ୍ରୁଦେଵ
<i>nag po [spyod pa] skor gsum</i>	nag po [spyod pa] skor gsum
ନାଗ୍ ପୋ ଶ୍କୋର ଗୁମ୍	
<i>Nag po skor gsum ཀ୍ରାଗ୍ ଶ୍କୋର ଗୁମ୍</i>	Nag po skor gsum ཀ୍ରାଗ୍ ଶ୍କୋର ଗୁମ୍
<i>nang chen ཁ୍ଚେନ</i>	nang chen ཁ୍ଚେନ
<i>nang so ཁ୍ଚେଣ୍ଣ</i>	nang so ཁ୍ଚେଣ୍ଣ
<i>Nang sog ཁ୍ଚେଣ୍ଣ</i>	Nang sog ཁ୍ଚେଣ୍ଣ
<i>Nanjia, Anjia 安家</i>	Nanjia, Anjia 安家
<i>Nanjiaterghai, Anjiatou 安家头</i>	Nanjiaterghai, Anjiatou 安家头
<i>Nanmengxia 南门峡</i>	Nanmengxia 南门峡
<i>Nanmuge 南木哥</i>	Nanmuge 南木哥
<i>Nansan, Nanshan 南山</i>	Nansan, Nanshan 南山
<i>Nanshan 南山</i>	Nanshan 南山
<i>nenjengui, yanjiangui 眼见鬼</i>	nenjengui, yanjiangui 眼见鬼
<i>Nga a khu tshang la 'gro nas ད୍ୱା ଗୁ ତ୍ଶାଙ୍ ଲା ଗ୍ରୋ ନାସ</i>	Nga a khu tshang la 'gro nas ད୍ୱା ଗୁ ତ୍ଶାଙ୍ ଲା ଗ୍ରୋ ନାସ
<i>Nga a khu tshang la song nas ད୍ୱା ଗୁ ତ୍ଶାଙ୍ ଲା ସଙ୍ ଗ୍ରୋ ନାସ</i>	Nga a khu tshang la song nas ད୍ୱା ଗୁ ତ୍ଶାଙ୍ ଲା ସଙ୍ ଗ୍ରୋ ନାସ
<i>Ngag dbang legs bshad rgya</i>	Ngag dbang legs bshad rgya
ନ୍ଗା ଦଙ୍ଗ ଲେଗ୍ସ ବଶାଦ ର୍ଗ୍ୟା	
<i>mtsho ཁ୍ଚୋ</i>	mtsho ཁ୍ଚୋ
<i>Ngag dbang mkyhen rab rgya mtsho</i>	Ngag dbang mkyhen rab rgya mtsho
ନ୍ଗା ଦଙ୍ଗ ମକ୍ହେନ ରାବ ର୍ଗ୍ୟା ଁ୍ଚୋ	
<i>Nian Gengyao 年羹尧</i>	Nian Gengyao 年羹尧
<i>Nianbo 碾伯</i>	Nianbo 碾伯
<i>Nianduhu 年都乎</i>	Nianduhu 年都乎
<i>Niangniang 娘娘</i>	Niangniang 娘娘
<i>Nijia 吕家</i>	Nijia 吕家
<i>Ningbo fu qianhu shouyu</i> 宁波副千户守禦	Ningbo fu qianhu shouyu 宁波副千户守禦
<i>Níngxià, Ningxia 宁夏</i>	Níngxià, Ningxia 宁夏
<i>Niuqi, Liushuigou 流水沟</i>	Niuqi, Liushuigou 流水沟
<i>Niutou Wang 牛头王</i>	Niutou Wang 牛头王
<i>no mon han ཁ୍ଚେନ୍ ନ୍ତୁ</i>	no mon han ཁ୍ଚେନ୍ ନ୍ତୁ
<i>Nongchang 农场</i>	Nongchang 农场
<i>Nongcun hezuo yiliao baoxian 农村合作医疗保</i>	Nongcun hezuo yiliao baoxian 农村合作医疗保
险	险
<i>Nor lda bkra shis ཁ୍ଚୋ བ୍ରା ଶିସ</i>	Nor lda bkra shis ཁ୍ଚୋ བ୍ରା ଶିସ
<i>Nub byang du nyi ma ཉବ ବ୍ୟାଙ୍ ଦୁ ନ୍ୟି ମା</i>	Nub byang du nyi ma ཉବ ବ୍ୟାଙ୍ ଦୁ ନ୍ୟି ମା
<i>Nub du zla ba ཉବ ଦୁ ଚ୍ଲା ବା</i>	Nub du zla ba ཉବ ଦୁ ଚ୍ଲା ବା
<i>Nuo Shuangxihua, E Shuangxihua 鄂双喜花</i>	Nuo Shuangxihua, E Shuangxihua 鄂双喜花
<i>Nuojia, Ejia 鄂家</i>	Nuojia, Ejia 鄂家
<i>nye 'brel ཉ୍ୟେ ବ୍ରେଲ</i>	nye 'brel ཉ୍ୟେ ବ୍ରେଲ
<i>Nye sring ཉ୍ୟେ ଶ୍ରିଙ୍ଗ</i>	Nye sring ཉ୍ୟେ ଶ୍ରିଙ୍ଗ
<i>Nyi ma 'dzin ཉ୍ୟି ମା ଦ୍ଜିନ୍</i>	Nyi ma 'dzin ཉ୍ୟି ମା ଦ୍ଜିନ୍
<i>Nyi ma 'dzin Ngag dbang legs bshad rgya</i>	Nyi ma 'dzin Ngag dbang legs bshad rgya
ଉ୍ୟି ମା ଦ୍ଜିନ୍ ନ୍ଗା ଦଙ୍ଗ ଲେଗ୍ସ ବଶାଦ ର୍ଗ୍ୟା	
<i>mtsho ཉ୍ୟି ମା ଦ୍ଜିନ୍ ଁ୍ଚୋ</i>	mtsho ཉ୍ୟି ମା ଦ୍ଜିନ୍ ଁ୍ଚୋ
<i>O chi go bu me thu me lun ཁ୍ଚେ କି ଗୁ ବୁ ମେ ତୁ ମେ ଲୁନ୍</i>	O chi go bu me thu me lun ཁ୍ଚେ କି ଗୁ ବୁ ମେ ତୁ ମେ ଲୁନ୍
<i>O chi hu sun ཁ୍ଚେ କି ହୁ ସୁନ୍</i>	O chi hu sun ཁ୍ଚେ କି ହୁ ସୁନ୍
<i>O hu me tu ཁ୍ଚେ ହୁ ମେ ତୁ</i>	O hu me tu ཁ୍ଚେ ହୁ ମେ ତୁ
<i>pA ren ପ୍ରାଣୀ</i>	pA ren ପ୍ରାଣୀ
<i>Pad spungs ପଦ୍ମସବ୍ରାନ୍ତ</i>	Pad spungs ପଦ୍ମସବ୍ରାନ୍ତ
<i>Pe dpa' ri lang ପେ ଦ୍ପା ରି ଲାଙ୍</i>	Pe dpa' ri lang ପେ ଦ୍ପା ରି ଲାଙ୍
<i>Pe hu ପେ ହୁ</i>	Pe hu ପେ ହୁ
<i>Pen hwa ri lang ପେନ୍ ହ୍ଵା ରି ଲାଙ୍</i>	Pen hwa ri lang ପେନ୍ ହ୍ଵା ରି ଲାଙ୍
<i>Per nyi ma 'dzin ପେର ଉ୍ୟି ମା ଦ୍ଜିନ୍</i>	Per nyi ma 'dzin ପେର ଉ୍ୟି ମା ଦ୍ଜିନ୍
<i>Per nyi ma 'dzin Ngag dbang legs bshad rgya</i>	Per nyi ma 'dzin Ngag dbang legs bshad rgya
ପେର ଉ୍ୟି ମା ଦ୍ଜିନ୍ ନ୍ଗା ଦଙ୍ଗ ଲେଗ୍ସ ବଶାଦ ର୍ଗ୍ୟା	
<i>mtsho ପେର ଉ୍ୟି ମା ଦ୍ଜିନ୍ ଁ୍ଚୋ</i>	mtsho ପେର ଉ୍ୟି ମା ଦ୍ଜିନ୍ ଁ୍ଚୋ
<i>pha rol bdud sde'i dpung tshogs</i>	pha rol bdud sde'i dpung tshogs
ଫା ରୋଲ ବ୍ଦୁଦ ସ୍ଦେଇ ଡପୁଙ୍ ତ୍ଶୋଗ୍	
<i>phän theb ଫାନ୍ ଥେବ</i>	phän theb ଫାନ୍ ଥେବ
<i>phas thi ଫାସ ଥି</i>	phas thi ଫାସ ଥି
<i>pho brang ଫୋ ବ୍ରାଙ୍</i>	pho brang ଫୋ ବ୍ରାଙ୍
<i>phrug ଫ୍ରୁଗ</i>	phrug ଫ୍ରୁଗ
<i>phug tshangs kyi gtam ଫୁଗ୍ ତ୍ଶାଙ୍ କ୍ଯି ଗ୍ରାମ</i>	phug tshangs kyi gtam ଫୁଗ୍ ତ୍ଶାଙ୍ କ୍ଯି ଗ୍ରାମ
<i>Phun tshogs ଫୁନ୍ ତ୍ଶୋଗ୍</i>	Phun tshogs ଫୁନ୍ ତ୍ଶୋଗ୍
<i>phyag ଫ୍ୟାଗ</i>	phyag ଫ୍ୟାଗ
<i>phying ଫ୍ୟିଙ୍</i>	phying ଫ୍ୟିଙ୍
<i>Phyug rtse chos rje ଫ୍ୟୁଗ୍ ର୍ତ୍ସେ ଚୋସ ର୍ଜେ</i>	Phyug rtse chos rje ଫ୍ୟୁଗ୍ ର୍ତ୍ସେ ଚୋସ ର୍ଜେ
<i>Pin rkya tshi me ପିନ୍ ର୍କ୍ୟା ତ୍ଶି ମେ</i>	Pin rkya tshi me ପିନ୍ ର୍କ୍ୟା ତ୍ଶି ମେ
<i>Ping'an 平安</i>	Ping'an 平安
<i>Pinyin 汉语</i>	Pinyin 汉语
<i>po tho ପୋ ଥୋ</i>	po tho ପୋ ଥୋ
<i>po ti lnga ପୋ ତି ଲଙ୍ଗ</i>	po ti lnga ପୋ ତି ଲଙ୍ଗ
<i>Pochu mixin 破除迷信</i>	Pochu mixin 破除迷信

Potala	པོ་ཏ་ལ	rab 'byams	རୁବ୍ୟାମ୍
Puba	普巴	rab 'byams pa	རୁବ୍ୟାମ୍ ପା
Pudang, Pudonggou	普洞沟	Rab brtan rdo rje	རୁବ୍ୟାମ୍ ପୁତ୍ର ର୍ଦୋ ର୍ଜେ
Pudong	浦东	Rab kha	རୁବ୍ୟାମ୍ କା
Qaghuali, Chaergou	岔儿沟	Rab kha gru gtong	රୁବ୍ୟାମ୍ କା ଗ୍ରୁ ଗ୍ତଙ୍
Qangsa, Chunsha	春沙	rang bzhin gnas rigs	ରଙ୍ଗ ବ୍ଜିନ୍ ଗ୍ନାସ ରିଗ୍
Qazi, Qiazi	卡子	rang nyid rgyal ba	ରଙ୍ଗ ନ୍ୟିଦ ର୍ଗ୍ୟାଲ ବା
Qi	祁	Rangdin, Longdong	ରଙ୍ଗଦିନ, ଲଙ୍ଗଦିନ
Qi Huimin	祁慧民	Rangghuali, Longyi	ରଙ୍ଗଗ୍ଲାଇ, ଲଙ୍ଗ୍ୟି
Qi Jianqing	祁建青	rangpi, niangpi	ରଙ୍ଗପି, ନିଙ୍ଗପି
Qi Tusi	祁土司	Rar du pa sang	ରାର ଦୁ ପା ସାଙ୍
Qi Wenlan	祁文兰	Rar lhor mig dmar	ରାର ଲ୍ହୋ ମିଗ ଦମାର
Qi Zhengxian	祁正贤	rdo ram pa	ର୍ଦୋ ରାମ ପା
Qianhe	前河	Rdo rje 'jigs byed	ର୍ଦୋ ର୍ଜେ ଜିଗ୍ ବ୍ୟେଦ
qiānhùsuǒ	千户所	Rdo rje gdan	ର୍ଦୋ ର୍ଜେ ଗ୍ଦାନ
Qianjin	前进	rdung rgyug	ର୍ଦୁଂ ର୍ଗ୍ୟୁଗ
Qiānlóng	Qianlong	Reb gong	ରେବ ଗଂଗ
Qiao Dongmei	乔冬梅	Reb gong gnyan thog	ରେବ ଗଂଗ ଗନ୍ୟାନ ଥୋଗ
Qiao Shenghua	乔生华	Reb gong rgan rgya	ରେବ ଗଂଗ ରଗା ର୍ଗ୍ୟା
Qighaan Dawa, Baiyahe	白牙合	ren po che, rnbuqii, renboqie	ରେନ ପୋ ଚେ, ରନ୍ବୁକ୍ତି, ରେନ୍ବୋକ୍ତି
Qijia	祁家	ren	ରେନ
Qijia Laoye	祁家老爷	Renminbi	ରେନମିବି
Qilián, Qilian	祁连	Rgan rgya	ରେଣା ର୍ଗ୍ୟା
Qiliao! Sanliao!	去了! 散了!	Rgulang, Dgon lung	ରେଣା ଲୁଙ୍
Qín	秦	Guolong	ଗୁଲଙ୍ଗ
Qīng, Qing	清	rgya	ର୍ଗ୍ୟା
Qingdao	青岛	Rgya bza' kong jo	ର୍ଗ୍ୟା ବ୍ଜା' କଂଜ ଜୋ
Qinghai yiyao weishengzhi	青海医药卫生志	Rgya gar rdo rje gdan	ର୍ଗ୍ୟା ଗାର ର୍ଦୋ ର୍ଜେ ଗ୍ଦାନ
Qīnghǎi, Qinghai	青海	Rgya hor	ର୍ଗ୍ୟା ହୋର
Qinghaihua	青海话	Rgya tshang ma	ର୍ଗ୍ୟା ତ୍ଶାଙ୍ ମା
Qinghaisheng Fangyizhan	青海省防疫站	Rgyal sras	ର୍ଗ୍ୟାଲ ଶ୍ରାସ
qingkuo	青稞	Rgyal sras 'Jigs med ye shes grags	ର୍ଗ୍ୟାଲ ଶ୍ରାସ ଜିଗ୍ ମେ ଯେ ଶେ ଗ୍ରାଙ୍
Qinglong Tianzi	青龙天子	pa	ପା
Qingming	清明	Rgyal sras Don yod chos kyi rgya mtsho	ର୍ଗ୍ୟାଲ ଶ୍ରାସ ଡନ ଯୋ ଚୋ କ୍ୟା ର୍ଗ୍ୟା ମତ୍ଶ୍ବୋ
Qingyun	庆云	rgyug	ର୍ଗ୍ୟୁଗ
Quurisang Srishiji, Huayuansi	花园寺	Rgyal sras rin po che	ର୍ଗ୍ୟାଲ ଶ୍ରାସ ରିଙ୍ ପୋ ଚେ
Ra	𠂇		

<i>rgyugs</i> 壬	<i>rtsis bzhag gi rgyugs</i> 壴·壘·壘·壘
<i>rgyugs len pa</i> 壬·壘·壘·壘	<i>rtsod grwa</i> 壴·壘
Ri lang 壴·壘	<i>rtsod zla</i> 壴·壘
Ri lang bcu gnyis 壴·壘·壘·壘	<i>sa</i> 壴
Ri stag 壴·壘	<i>sa bdag</i> 壴·壘
<i>rigs</i> 壴	<i>Sa bdag sog po ri lang</i> 壴·壘·壘·壘·壘·壘
<i>rigs lam pa</i> 壴·壘·壘	<i>sa dpyad pa</i> 壴·壘
<i>rigs lung byed mkhan</i> 壴·壘·壘·壘·壘	Salar, Sala 撒拉
Rin chen sgrol ma 壴·壘·壘·壘	San'erjia 三二家
<i>ris med</i> 壴·壘	Sānchuān, Sanchuan 三川
Riyue Dalang 日月大郎	Sānchuān Tǔzú 三川土族
<i>rjes gnang</i> 壴·壘·壘	Sānchuānsīlǐ 三川四里
<i>rka</i> 壴	Sandohe 三道河
Rka gsar 壴·壘	Sangjie Renqian 桑杰仁谦
Rka gsar dgon dga' ldan 'dus bzang chos gling 壘·壘·壘·壘·壘·壘·壘·壘·壘	<i>Sde ba chos rje</i> 壴·壘·壘
<i>rlung rta</i> 壴·壘	<i>Sde srid</i> Sangs rgyas rgya mtsho 壘·壘·壘
Rma chu 壴	<i>Se ra</i> 壴
Rma chu'i rab kha dngul ri'i sa bzang gri spyod rab kha 壴·壘·壘·壘·壘·壘	Sems mtsho 壴·壘
Rma lho 壴	Sems nyid, <i>sems nyid</i> 壴·壘
RMB, Renminbi 人民币	Sems nyid sprul sku bstan 'dzin 'phrin las rgya mtsho 壴·壘·壘·壘·壘·壘·壘
<i>rnam 'grel</i> 壴·壘	<i>sen chugs</i> 壴·壘
<i>rnam gzhag</i> 壴·壘	Seng ge gshong 壴·壘·壘
Rnam rgyal 壴·壘	<i>sgar</i> 壴
<i>rnbuqii, rin po che</i> 壴·壘·壘·壘	Sgar thog 壴·壘
仁波切	Sgo dmar 壴·壘
Rong bo 壴	Sgo dmar G.yang mo tshe ring 壴·壘·壘·壘·壘·壘
Rong bo nang so 壴·壘·壘	Sgo mang 壴·壘
Rong zom 壴·壘	Sgo mang grwa tshang 壴·壘·壘·壘
<i>ronghuafugui</i> 荣华富贵	<i>Sgrol ma</i> 壴·壘
Rta 'gying 壴·壘	<i>sgrub sde</i> 壴·壘
<i>rta chen po</i> 壴·壘·壘	Sha bar chos rje 壴·壘·壘
Rta mgrin 壴·壘	Sha bar nang so 壴·壘·壘
<i>rtag gsal khyab</i> 壴·壘·壘·壘	Sha Delin 沙德林
<i>rtsam pa</i> 壴·壘	Sha Heshang 沙和尚
Rtse khog 壴·壘	Shaanxi, Shānxī 陕西

shags ngan	សាខេង	Sichuan	四川
Shahai	沙海	skabs bzhi pa	អាសាបិប
Shānběi	陕北	Skal bzang thub bstan 'phrin las rgya mtsho	អាសាបិប
Shancheng	山城		អាសាបិប
Shandong	山东		អាសាបិប
Shanghai	上海		អាសាបិប
Shangzhai	上寨		អាសាបិប
Shānxī, Shanxi	山西		អាសាបិប
Shanzhaojia	山赵家		អាសាបិប
Shanzhou	鄯州		អាសាបិប
Shao Yundong	邵雲東		អាសាបិប
Shaowa	勺哇		អាសាបិប
Shar Bla ma	沙拉麻		អាសាបិប
shar			អាសាបិប
Shatangchuan	沙塘川		អាសាបិប
Shdanbasang, Shijiamoni	释迦摩尼		អាសាបិប
Shdangja, Dongjia	东家		អាសាបិប
Shdara Tang, Dalantan	达拉滩		អាសាបិប
shen jian	神剑		អាសាបិប
shenfu	神甫		អាសាបិប
sheng	升		អាសាបិប
Shenjiao	教神		អាសាបិប
sheqi	蛇旗		អាសាបិប
Shgeayili, Dazhuang	大庄		អាសាបិប
Shi Cunwu	师存武		អាសាបិប
Shi'er Wei Zushi	十二位祖師		អាសាបិប
shibei	石碑		អាសាបិប
Shina	史纳		អាសាបិប
Shing bza'	聖母		អាសាបិប
Shíyá	石崖		អាសាបិប
sho ma	紗		អាសាបិប
shor ba	紗		អាសាបិប
shuang xi	双喜		អាសាបិប
Shuangma Tongzi	双马童子		អាសាបិប
Shuangshu	双树		អាសាបិប
Shuilian Dong	水帘洞		អាសាបិប
Shuimogou	水磨沟		អាសាបិប

Songchang Suzhun (Sizhun?) 峒昌廝均	Tangraa, Tangla 塘垃
Songduo 松多	Tangseng 唐僧
Songjia 宋家	<i>thal 'phen</i> ལྷ་འཕຑ
Songpan 松潘	<i>thal 'phreng</i> ལྷ་འཕྲ୍ଙ
Songrang, Xunrang 逊让	<i>thal srog</i> ལྷ་ສྲ୍ଗ
Spun zla hor gyi rgyal po ལྷ་ଶ୍ଵର୍ଗୀୟ རྗ୍ୟାଲ୍ དୋ	<i>thal zlog</i> ལྷ་ସ୍ଲୋ
<i>spyi jog</i> ལྷୀ རୋ	<i>thang ka</i> ལྷଙ୍କ
<i>spyi rdzas</i> ལྷୀ ར୍ଦ୍ରୋ	<i>theb</i> ལୋ
<i>srang</i> ལ୍ହଙ	<i>Ther gang nyi wi</i> ིେର ལ୍ହଙ ད୍ରି ཤ୍ରୀ
<i>srol</i> ལ୍ହୋ	<i>ther gang nyi wi na thong</i> ིେର ལ୍ହଙ ད୍ରି ཤ୍ରୀ ན ལ୍ହୋ
Srong btsan sgam po ལྷ୍ଡ གତ ལ୍ହଙ ཁ୍ମ	<i>Thu me lun</i> ལ୍ହୋ ཤ୍ରୁ
<i>srung ma</i> ལ୍ହୁ མ	<i>Thu'u bkwan</i> ལ୍ହୁ དକ୍ଵା
Stag gzig nor gyi rgyal po ལྷ୍ଣ ག୍ଚି ལ୍ହଙ ཁ୍ମ	<i>Thu'u bkwan blo bzang chos kyi nyi ma</i> ལ୍ହୁ དକ୍ଵା ཥୋ ར୍ଦଙ ཕୋ ཤ୍ରୀ ན ན
Stag lha rgyal ལྷ୍ଣ ཁ୍ମ	<i>thun mong ma yin pa</i> ལ୍ହୁ ཁ୍ମ དି ན
Stobs ldan ལ୍ହୁ མ ར୍ଦା	<i>thun mong pa</i> ལ୍ହୁ ཁ୍ମ མ
Su Shan 苏珊	<i>Tianjia</i> 田家
Sughuangghuali, Suobugou 索卜沟	<i>Tianjin</i> 天津
<i>suitou</i> 岁头	<i>tianqi</i> 天旗
Suiyuan 綏遠	<i>Tiantang</i> 天堂
<i>Sum pa</i> ལ୍ହୁ མ	<i>Tianyoude</i> 天佑德
Sum pa mkhan po Ye shes dpal 'byor ལ୍ହୁ མ མ ར୍ଦ୍ର ཁ୍ମ ག୍ଚି ལ୍ହଙ ཁ୍ମ	<i>Tiānzhù, Tianzhu</i> 天助
Sun Wukong 孙悟空	<i>To'u pa tsi</i> ལ୍ହୁ མ གྷି
Sunbu, Songbu 松布	<i>Tongren</i> 同仁
Suojie Longwang 锁脚龙王	<i>tongzi</i> 筒子
Suojie Ye 锁脚爷	<i>tsakra beu gsum gyi sngags blzog</i> ତ୍ରାମଣ ଶ୍ଵର୍ଗୀୟ ଲ୍ଲାଙ୍ଗ ପାତ୍ର
Suonan 索南	<i>tsampa, rtsam pa</i> କାମ
Suonan Cuo 索南措	<i>tsha bzed</i> ହ୍ରବ୍ଦ
Suzhou 苏州	<i>tsha gad</i> ହ୍ରଣ
Suzhou Xinzhi 苏州新志	<i>tsha gra</i> ହ୍ରା
tA si ལ୍ହୁ ག୍ଚି	<i>Tsha lu ma byin gi song</i> ହ୍ରା ଶ୍ଵର୍ଗୀୟ ଶ୍ରୀର୍ଦ୍ଦ
Ta'er si 塔尔寺	<i>Tsha lu ma ster gi song</i> ହ୍ରା ଶ୍ଵର୍ଗୀୟ ଶ୍ରୀର୍ଦ୍ଦ
Taishan 泰山	<i>tsha ri</i> ହ୍ରେ
Taizi 台子	<i>tsha</i> ହ
Tang Xiaoqing 汤晓青	<i>tsha rting</i> ହ୍ରିଂ
Táng, Tang 唐	<i>tshab grwa</i> ହ୍ରାଶ
<i>tangka</i> 唐卡, <i>thang ka</i> ལྷଙ୍କ	

<i>tshad ma sde bdun</i> ཕ୍ରାମ୍ଭାନ୍ତୁ	Tǔzú, Tuzu 土族
<i>tshang</i> ཕ୍ରା	Tuzuyu 土族语
Tshe hrin yan ཁେଣ୍ଣିଧ୍ୟା	Walighuan (Bagushan 巴古山)
Tshe ring ཁେଣ୍ଣି	Wang, wang 王
Tshe ring don 'grub ཁେଣ୍ଣିର୍ଦ୍ଦନ୍ତୁ	Wang chen khri ལ୍ହକେଣ୍ଣି
Tshe ring skyid ཁେଣ୍ଣିଷ୍ଣି	Wang Dongmeihua 王冬梅花
<i>tshi me</i> ཁେଣ୍ଣି	Wang skyA ལ୍ହଶ୍ଚୁ
<i>tshig nyen</i> ཁେଣ୍ଣିଣ୍ଣି	Wang Tusi 汪土司
<i>tshig sgra rgyas pa</i> ཁେଣ୍ଣିଶ୍ରୁଣ୍ଣା	Wang Wenyan 王文艳
<i>tsho ba</i> ཁେଣ୍ଣି	Wang Yanzhang 王彦章
Tsho ཁେଣ୍ଣି	Wang Yongqing 王永庆
Tsho kha ཁେଣ୍ଣି	Wáng Yúnfēng 王云风
<i>tshogs</i> ཁେଣ୍ଣି	Wangjia 王家
<i>tshogs lang</i> ཁେଣ୍ଣିଲ୍ଲା	Wànli 万历
<i>tshogs langs lugs bzhin</i> ཁେଣ୍ଣିଲ୍ଲାଲୁଗ୍ସନ୍ତୁନ୍ତୁନ୍ତୁ	Wanzi 湾子
Tshwa mtsho ཁେଣ୍ଣିଷ୍ଟକ	Wǎqúsīlǐ 瓦渠四里
Tsi tsong ཁେଣ୍ଣିତ୍ସୁ	Weisheng jihuashengyuju 卫生计划生育局
Tso ri ri lang ཁେଣ୍ଣିର୍ଦ୍ଦିଲ୍ଲା	Wēiyuǎn, Weiyuan 威远
Tso shi ri lang ཁେଣ୍ଣିର୍ଦ୍ଦିଲ୍ଲା	Wen Xiangcheng 文祥呈
Tsong kha ཁେଣ୍ଣିର୍ଦ୍ଦି	Wen Xiping 文喜萍
Tsong kha pa ཁେଣ୍ଣିର୍ଦ୍ଦି, Zongkaba 宗喀巴	Wenbu 温逋
<i>tszurhaitchi</i> ତ୍ୱରଖାଇଚି	Wencheng Gongzhu 文成公主
Tǔ, Tu 土	Wenjia 文家
Tǔdá 土达	Wentan Liaowang 文坛瞭望
Tǔfān, Tufan 吐蕃	Wu Jiexun 吴解勋
Tughuan, Tuguan 土官	Wu Lanyou 吴兰友
Tughuan Nengneng, Tuguan Niangniang 土官 娘娘	Wughuang, Bahong 巴洪
Tughuangang, Tuguanshan 土官山	Wujia 吴家
Tūhún 吐浑	Wulan 乌兰
Tuīhún 退浑	Wushi 五十
Tǔmín, Tumin 土民	Wushi 梧释
Tuoba Yuanhao 拓跋元昊	Wushi xiang 五十乡
Türén, Turen 土人	Wutun 吾屯
<i>tūsī, tusi</i> 土司	Wutun 五屯
Tutai 土台 (Sujia 苏家?)	Wuyangbu 威远堡
Tūyùhún, Tuyuhun 吐谷浑	Wuyue Dangwu 五月当午
	Wuyue Duanwu 五月端午

Xanjang, <i>xanjang</i> , Shancheng, <i>shancheng</i> 山城	Xue Wenhua 薛文华
Xi'an 西安	Xunhua 循化
Xia 夏	Yá'er 崖尔
Xia Guo 夏国	Yan Guoliang 闫国良
Xiahe 夏河	Yáng 杨
Xiakou 峡口	Yang Chun 杨春
Xianbei 鲜卑	Yang lji tsho ba ཡང་ලྐྱ བ
Xianrenmin weishengyuan 县人民卫生院	Yang Xia 杨霞
Xianrenmin yiyuan 县人民医院	Yangda, Changshoufo 长寿佛
Xiaosi 小寺	Yangja, Yangjia 杨家
Xibu dakaifa 西部大开发	Yangjia 杨家
Xie 谢	Yangtou Huhua 羊头护化
Xie Yongshouhua 谢永寿花	Yangzi, Changjiang 长江
Xiejia 谢家	Yar klung tsang po ཡར་ ཀླུང་ བ
Xiela 协拉	Yar sko tsho ba ཡར་ གླྷ བ
Xiera, Xiela 协拉	Yar sko ཡර གླྷ
Xifan 西番	Ye su khe ཡྺ ཟྷ ག
Xikouwai 西口外	Yí 夷
Xin 辛	Yi Lang 衣郎
Xin Youfang 辛有芳	<i>yig cha gsar ba</i> ཡିଗ ଚା ଗସର ବା
Xing Haiyan 邢海燕	<i>yig rgyugs</i> ཡିଗ ର୍ଗ୍ୟଗ୍ସ
Xing Quancheng 星全成	Yigongcheng 移公城
Xing Yonggui 邢永贵	Ying Zhongyu 应忠瑜
Xing'er 杏儿	Ying Zihua 英子花
<i>xingfu</i> 幸福	Yīngzōng 英宗
Xīníng, Xining 西宁, 西寧	<i>yinyang</i> 阴阳
Xining Zhi 西宁志	Yomajaa, Yaomajia 姚麻家
Xinjia 辛家	Yon tan 'od ཡୋନ ତାନ ଓଡ
Xinxia 辛峡	Yon tan rgya mtsho ཡୋନ ତାନ ର୍ଗ୍ୟା ମତ୍ଶୋ
Xiu Lianhua 绣莲花	Yōngchàng 永昌
Xiwanzi 西灣子	Yōngdèng 永登
Xiyingzi 西营子	Yōnglè, Yongle 永乐, 永樂
Xu Xiufu 徐秀福	Yongning 永宁
Xuangwa, Beizhuang 北庄	Yongzheng 雍正
Xuanhua 宣化	Yòuníng 佑宁
Xuanzang 玄奘	Youning si 佑寧寺
Xuānzōng 宣宗	Yuan, <i>yuan</i> 元

yue 月

Yul shul ཡུལ་ཤོལ

yul srol ཡུལ་ສྒྲོལ

Yun ci dmag ཌྷྙ ཚ ད ཡ མ

Zan Yulan 答玉兰

Zanza 答扎

zao 枣

zaoren 枣仁

Zeku 泽库

Zelin 泽林

zha ngo མ ག

zhal ngo མ ག

Zhalute 扎鲁特

Zhang blon bzhi མ ག བ ཚ ས ཤ

Zhang Chongsunhua 张重孙花

Zhāng Dézū 张得祖

Zhang Xiang 张翔

Zhang Xihua 张喜花

Zhang Yinghua 张英花

Zhang Yongjun 张永俊

Zhangjiakou 张家口

Zhao Guilan 赵桂兰

Zhao Jinzihua 赵金子花

Zhao Xiuhua 赵秀花

Zhao Xiulan 赵秀兰

Zhao Yongxiang 赵永祥

Zhaomuchuan 赵木川

Zhejiang 浙江

zhihui qianshi 指揮僉事

Zhili 直隶

Zhong Jingwen 钟进文

Zhong Shumi, Zhang Shumei 张淑梅

zhongdouju 种痘局

Zhu Bajie 猪八戒

Zhu Changminghua 朱长命花

Zhu Chunhua 朱春花

zhu dar མ ད

Zhu Ernuer, Ernü 朱二女

Zhu Guobao 朱国宝

Zhu Haishan 朱海山

Zhu Jinxiu 朱金秀

Zhu Xiangfeng 朱向峰

Zhu Yongzhong 朱永忠

Zhuang Xueben 庄学本

Zhuānglàng 庄浪

Zhujia 朱家

Zhuoni 卓尼

Zi ling ཡ ས ཏ

zla ba dang po'i drug ba gnyis kyi nyin gsum

gyi ring la ཡ ས ཏ ས ས ས ས ས

zla po byed ཡ ས ཏ

Zo wi ne ni ཡ ས ས

Zongge 宗哥

Zonggecheng 宗哥城

zongjia 天子

zur skol ཡ ས

Zushi 祖师